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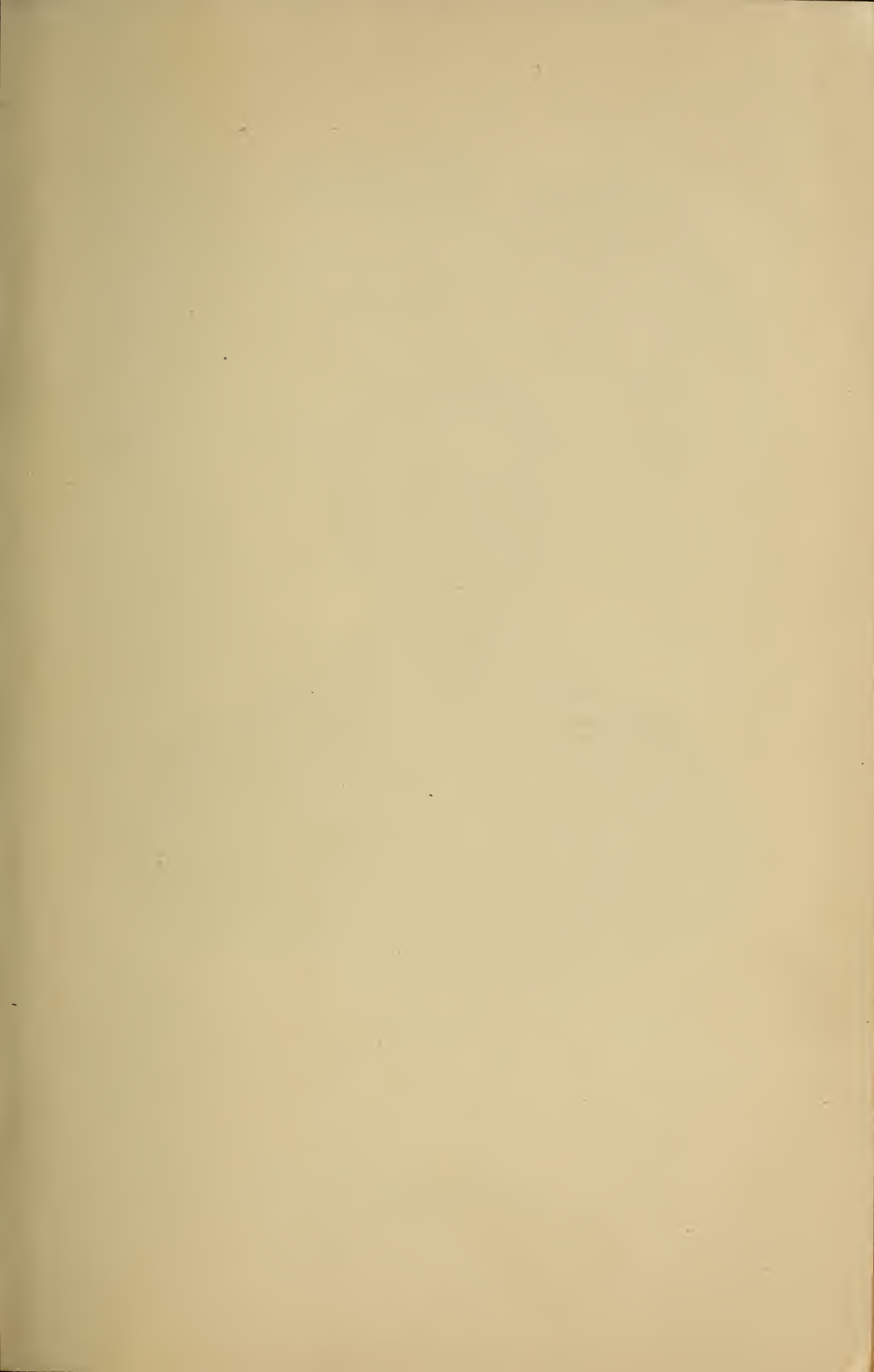
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L. L. PICKETT.

THE BLESSED HOPE

OF

HIS GLORIOUS APPEARING.

(Tit. 2:13, 14.)

By Evangelist L. L. PICKETT,
Author of sundry books; Editor Bible Truth Library,
and The King's Herald.

INTRODUCTION BY REV. H. C. MORRISON.

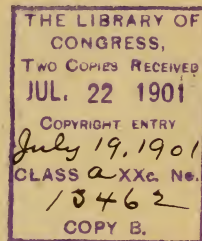
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MY FOREWORD.

No greater subject can engage us than the one herein discussed. On His glorious appearing the ages focus, the Scriptures converge, the hopes of His people center. To this the prophets point; Peter says they *all* spoke of it (Acts 3:21.) The apostles and early Christians wrote, preached, sung and prayed much with reference to it. The baptized heathenism of the dark ages discarded the hope of his coming and kingdom in the interest of a tiara-crowned usurper, who, in the temple of God, showed himself off as God. Many good people yet discount it. But, thank God, interest is quickening, saints are awaking, and faith revives at the happy thought, "His coming draweth nigh."

The writer has tried in these pages to stick to the Word, knowing that within its lines we are safe. I have ventured to suggest some things a little out of the line of ordinary writing upon the subject. On these points I do not wish to appear dogmatic. I have endeavored to answer some queries from many sources. It is to be hoped this department will prove helpful. In some instances another translation has been used in preference to the King James, because the meaning seems to be more clearly brought out. Let the reader who differs with the writer join me in prayer that we may both be ready when He comes. There will be found some repetition. The writer is not unmindful of

this fact, but feels that the truths emphasized thereby justify it.

Those who accept the views herein presented should beware, as does the writer, of date-setting. The tendency with fresh converts to this blessed truth is to begin setting the time for the glorious event. This is without warrant, and in the end has wrecked the faith of many in the doctrine.

A preacher friend recently said: "Bro. Pickett, how do you justify your interest in this question, and your views as to the coming, in the light of Christ's own statement, 'Of that day and hour knoweth no man?'" I replied: "Amen. That is the foundation of my interest. Since we do not know the day or the hour, it may be to-night. So I am urging men to be ready now." That was the purpose of the Master's remark. He did not mean to destroy our interest in the great event, but rather to quicken and intensify expectancy, and to urge constant readiness. Post-millennialism deadens interest in His *parousia* by putting it a millennium beyond our day, thus making it certain we will not live to see it. A sinner who feels he cannot be saved, gives himself up to deeper wickedness; a Christian convinced by his theology that a holy life is impossible, decries experimental sanctification; post-millenarians, by putting the advent of Jesus more than a thousand years beyond us, are but increasing the army of scoffers who walk after their own lusts and defiantly ask, "Where is the promise of His coming?" testifying, nevertheless, to the falsity of the post-millennial promise of the world's early conversion by declaring, "All things continue

as they were from the beginning." But such delusions shall vanish some day in the white light of the King's descending glory. Speed the day, O blessed Redeemer.

If you find this book helpful, put it in the hands of others.

The time is short, the hours speed by,
The Master's glory lights the sky
And soon o'er earth shall break;
The trumpet sounds, His dead arise,
His glory lights the vaulted skies,
O church of God awake!

The winds swoop down, the billows foam,
His sleepers hear His call, "Come home,"
And rise with shouts to go!
Alarmed! the slothful sadly say,
"The Judge appears, and judgment day,
To us the day of woe."

Awake, my friend, awake the bride,
The hour draws near when, at His side,
The Bridegroom she shall greet;
The army of the sky attends
The wedding, as the Bridegroom's friends,
Those nuptials, O, how sweet!

Reader, to you this call is sent,
The day now dawns, the night is spent,
The time draws very nigh;
Arouse, prepare, no more delay,
The trumpet peals, "Away, away."
Shall you be there? Shall I?

L. L. PICKETT,

Wilmore, Ky., March 14, 1901.

Introduction.

There recently appeared in our American literature a little book with the title, "In His Steps;" or, "What Would Jesus Do?" The book, from a literary point of view, is rather commonplace. There is not a gem in it, so far as fine composition is concerned. The plot of the story is nothing above the very ordinary, and yet in a short while after the book had come from the press, a half-million copies were in the hands of eager readers, both in this country and in England. Do you ask for an explanation of the remarkable popularity of the book? The answer is, because it brings men into close touch with the Christ. It ignores all creeds, it recognizes no sort of denominational prejudice, but looks at the whole of religion from the practical standpoint, indicated in the title, "What Would Jesus Do?" In the midst of the confusion and strife of the times in which we live, with all the greed and oppression there is in the world, and the worldliness and fashion there is in the church, there is one hopeful sign, men are less interested in creeds and more interested in Jesus Christ than ever before in the history of Christendom. It is a fulfillment of that saying of our Lord, "And I, if I be lifted up, will draw all men unto me."

It is not strange that there should at such a time be a widespread awakening of interest in the second coming of Christ into the world. Christ most positively promised that He would come. The angels promised that He would come. The Apostles promised that He would come.

We might expect that while the churches are busy formulating creeds, and building up partition

walls of denominational prejudice, that the doctrine of Christ's return to the earth would be largely lost sight of.

But with loss of interest in creeds, and the passing away of prejudices, and the revival of love for Christ and fellow-men, there will logically be revived an interest in the coming of our Lord. If we love Him, we will read with delight the promise of His coming, and like the beloved John, we will find our hearts responding to His promise, "*Surely I come quickly.*" "*Even so, come Lord Jesus.*"

Rev. L. L. Pickett is an intense man. He will be remembered in this world, long after he has gone to a better one, as a prolific writer, and earnest distributor of religious books, especially of that class of books that call attention to the *higher* and *better* things of religious experience.

He gives us here a book on the second coming of our Lord. It will prove interesting, instructive, and of spiritual help to the reader.

Bro. Pickett does not demand that the reader shall accept and indorse every statement contained in the book, but he does ask for it a thoughtful and prayerful reading. To love Christ, to serve Him, and to long for His appearing, can but bring blessing to the soul.

I bespeak for this book a wide reading, and join my prayer with that of the author, that it may prove a blessing to many thousands of readers, stirring up their hearts to be clothed with their wedding garments, and to *WATCH* for the coming of their LORD.

Fraternally,

H. C. MORRISON.

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THE BLESSED HOPE.

What We Teach.

CHAPTER I.

Below is an outline of the teachings which we shall attempt to more fully set forth in the following pages.

(1). The coming of Christ is Personal, visible and majestic. His promised appearing is not fulfilled in death, divine judgments, spiritual manifestations, or in any other figurative manner.

(2). Till His return the world will continue in sin, only a few of its multitudes becoming religious, that is, spiritually minded Christians and godly in their lives.

(3). At His appearing the holy dead will be raised to greet and reign with Him. The remainder of the dead will continue in their graves for a thousand years, that is, till the Judgment of the Great White Throne. The holy living, being translated, will be caught up to meet their Lord in the air, along with the saints from among the dead. The translated and resurrected saints will reign with Him over the nations of those who yet remain in the flesh. This will continue for a thousand years, and is what is commonly called the Millennium, though it is far from being a period of world-wide holiness, such as men commonly expect of it.

(4). While Christ and His bride are in the marriage ceremonies in mid-heavens, the earth will be turned over to the mercies of Satan, and will suffer the greatest tribulation in its entire history. Still it will not be utterly depopulated, as men sometimes teach. While multitudes will perish, many of them in their sins, others will live through this fearful period, being subjects, over which Christ and His holy ones shall reign. Thus, during the thousand years, there will be two distinct classes on earth. The immortals, who are the reigning ones, dwelling with Jesus in the Beloved City as kings and priests, and the mortals, who constitute the subject class, being yet in the flesh.

(5). During the thousand years, with Christ and His saints reigning at Jerusalem, the Jews, having accepted Him at His return, being restored to the land of their fathers, will be happy, contented and prosperous. They will be used of Him in promoting His knowledge and glory among other nations. Palestine will blossom as the rose. Its villages shall become cities, and as a nation the Jews shall have great splendor, riches and honor. Among the nations of the earth the masses will be faithful and true, spiritual and godly, but many will yield but a feigned obedience to the King. Satan, having been bound at the close of the rapture, and the beginning of the reign, will no longer disturb and deceive men, and yet those in the flesh will be carnal, and consequently will need regeneration. Many will refuse this, pleading their morality and rejecting salvation, as men often do to-day. After a hundred years of opportunity

these will be cut off under the curse of God (Isa. 65:20). Divine judgment will be executed over the nations of those in the flesh, their sins reproved, their wrongs righted, holy laws administered and just statutes enforced (Zech. 14:12-18), by means of which evil will be driven from the earth, or kept in hiding. The result will be a glorious era of physical, spiritual, social and intellectual progress. Life will be so lengthened that "the child shall die an hundred years old." Yet, with all these glorious advantages, constituting an era far surpassing anything known since the fall, men will be vacillating and weak, and many of them will prove untrue to God when the hour of temptation shall come (Rev. 20:8,9).

(6). At the close of the Millennium, Satan will be loosed, and will instigate another great apostasy (Rev. 20:7,8). Those not truly saved will fall away and join him in the great rebellion against the government and authority of Christ. Then is inaugurated the battle of Gog and Magog. The purpose of Satan's release is evidently to test men. It is a sifting period. Those not saved by grace and unswervingly devoted to Christ will join the armies of Satan in this final insurrection.

(7). As the armies of the Satanic allies are marching against the forces of Christ the fire falls from heaven, the elements melt with fervent heat, as set forth in 2 Peter (3:6-12). Then the dead of all generations who were not worthy to participate in the first resurrection shall be called forth from land and sea, together with those, good and bad, who shall have died during the Millennium. The *great*

white throne will appear, and the dead, large and small, standing before God, shall be judged. This is connected with the coming of Christ, but is at the end of the thousand years, rather than at the beginning. It is the fulfillment of Matt. 25:31-46.

(8). This makes an end of sin. Those who have proved true to Christ in the final onslaught of the enemy shall be transferred into the new heavens and the new earth, wherein dwelleth righteousness. They shall constitute its happy, holy and deathless inhabitants, being like Adam and Eve before the fall, the works of the devil having been destroyed (1 Jno. 3:8) and all things restored (Acts 3:19-21).

(9). The earth being renovated, restored to its pristine purity, so much so that it is called a new earth, shall become the site of the kingdom of Christ, which shall endure forever (Dan. 2:44; 7:13,18,27; Psa. 89:37, and 4, with Luke 1:32,33). This is called by Peter, "The times of the restitution of all things," or perfect restoration of the earth and the race, including man's forfeited dominion. In this perfect kingdom there shall be no death (Rev. 21:4; 22:3-5). From thence Christ shall reign, not only over earth, but "every knee shall bow to Him, of things in the heavens, and in the earth and beneath the earth" (Phil. 2:5-11). All of this comes in what is called, "The dispensation of the fullness of times" (Eph. 1:10). All things head up in Christ (Col. 1:18; 1 Tim. 6:14-16), Who is over all God blessed forever. This universal sovereignty is accorded our Savior as "the Son of man." After the perfect subjugation of all things

to Him *as man*, He will bow the knee to the Father with Whom, in His divinity, He was, is, and shall ever be, co-equal. Henceforth the man Jesus takes a secondary place, and *God is all in all*. (1 Cor. 15:24-28.)

This is but an outline which we shall endeavor to develop and sustain in this book.

The Coming Personal.

CHAPTER II.

Will Jesus return to this earth in person and reign upon it? or is there to be expected only a spiritual subjugation of the race to His sovereignty, by such agencies as are now employed, and have characterized the gospel dispensation?

I. AS MEN HAVE IT.

It is remarkable how men have dealt with these questions. Imagination has been allowed full sway. Some have conjured up any number of substitutes for the personal individual return and reign of Jesus Christ. They have sought the fulfillment of the promises of His appearing in the Pentecostal outpouring of the Spirit, and other great religious upheavals. Some have located it in the destruction of Jerusalem and the judgments of God upon the Jews. Others have insisted that it is simply death; that when any one passes into the turbid waters of the mystic river Christ has come. We object to all such man-made substitutes for the Scriptural teaching concerning "The Blessed Hope." Let us briefly examine a few of these human theories.

(1). *The outpouring of the Spirit at Pentecost.* This cannot be the fulfillment, because His coming was spoken of as future in the Epistles and the Apoca-

lypse, and these were written long after Pentecost. Then again, His coming is visible, as set forth in many of the Scriptures; but the Spirit, as poured upon the suppliant congregation, is invisible. We are aware that at Pentecost tongues of fire were seen upon the heads of the apostles, but this was not the Spirit Himself, but simply a manifestation of His presence, nor was this ever after repeated.

(2). *Nor are the promises of His coming fulfilled in the destruction of Jerusalem.* (a) It is the Christ of God for whom we look, and not the heathen armies of a cruel and despotic people. (b) His coming is for all; it is world-wide in its scope. But this visitation of judgment was only upon the Jews. (c) His coming renovates the world, renews all things. The armies of Rome left Jerusalem in ashes and blood, in sorrow and desolation. (d) His coming is a blessed hope; a source of joy and gladness, comfort and consolation. But the armies of Rome brought terror and dismay, sorrow and suffering, blood and bankruptcy to the once honored but then God-forsaken people of Jerusalem.

(3). *Nor are the promises of His coming fulfilled in articulo mortis—in the hour and article of death.* Millions of his saints "have fallen on sleep," and myriads of sinners have gone down beneath the ravages of death; but Christ remains at the Father's right hand—His coming awaits fulfillment. (a) Death is no object of hope. It has well been called "the grim monster." Paul calls it an enemy, which he says is the last to be destroyed by the conquering Hero of Calvary (1 Cor. 15:26). (b) Christ shall come as the lightning shining from the East

to the West (Luke 17:24). Death slips in as a secret and relentless foe. (c) Jesus comes to earth once for all; the visitations of death are innumerable. He passes up and down the earth, sowing tears and suffering in countless homes. The weeds of mourning in a home circle are scarcely cast aside till lo! he comes again, leaving the ranks broken and his victim to decay and undergo physical dissolution, despite weeping friends who, with broken hearts, are powerless to aid. (d) It is not said in the Scriptures that Christ ever came for any one at death. The angels convoyed Lazarus from his rags and sorrows to Abraham's bosom. As Stephen fell asleep beneath a shower of stones, his fading vision caught the last gleams of things earthly, and then to him was granted to behold the Son of man, not coming in the clouds with power and great glory, but seated at the Father's right hand. As David said concerning his child, I shall go to him, he cannot come to me, so may the dying saint, who passes from scenes of earth before Christ returns, say of His Lord. (e) His coming is attended by world-shaking, heaven-melting phenomena. Death frequently does his work undiscovered by near neighbors, or even inmates of the same house, till his cruel deed is accomplished. (f) When every prop has been knocked from under the objectors, they generally rally with, "Oh well, it is all the same; when we die He comes for us." Not so, by any means. Though millions have died, they are not crowned; their souls are beneath the Altar, as seen by the beloved Disciple (Rev. 6:9); there they are crying to the Lord to avenge them

of their blood, and this will be done in the day of the restoration of all things! The hour of death is the time of our humiliation, but the day of His return is the morning of our coronation (2 Tim. 4:8; 1 Pet. 5:4).

I have long since ceased to prepare for death. The Bridegroom's coming is a brighter goal. I run my life's train by the time-table of His advent. If we remain in the flesh till He come, we may share in the rapture with His saints; if death mow us down ere He arrives, our hope is that we may share with the martyrs in the first resurrection. The following statement from Rev. J. H. Brookes is so suitable to our line of argument that we give it place: 'If those who oppose the doctrine of our Lord's premillennial advent have a right to say that when He spoke of His coming He meant the destruction of Jerusalem, the Universalist with as much reason may insist that when He spoke of His coming to judgment He meant nothing more than the destruction of Jerusalem. If the Post-millennarian has a right to say that His distinct and repeated announcement of His future advent is only a figurative mode of predicting the manifested power of the Spirit in converting the world, the Unitarian with no less propriety may claim that His distinct and repeated announcement of His equality and oneness with the Father is only a figurative way of stating that He was a good man. If the plain promise, so often given in simple, unadorned language, that He will come back to the earth is fulfilled in our death, our mouths are shut against the daring impiety of the Rationalist, when

he subjects the Sacred Scriptures to the standard of human reason, or rather, of human caprice. If the coming of Christ ever means the destruction of Jerusalem, or the outpouring of the Holy Spirit, or the death of a Christian, or any other event but His literal, personal return from the right hand of the Father, then His blessed book becomes a mere jumble of ambiguous utterances, giving no certain sound upon the subjects that most deeply concern our welfare." (Maranatha, pages 60,61.)

II. AS THE BOOK HAS IT.

We have seen how men sometimes construe this subject. Let us examine the Word. It shall be the arbiter of our controversy. No other doctrine has such prominence in Sacred writ as Christ's return to the earth. It is the burden of the prophets, the goal of the hopes, the object of the faith of the saints in all ages. The promises, prophecies and prayers of the Bible point to His coming with power and glory. The armies of the saints in prophetic and apostolic times, with upturned gaze marched forward constantly listening for the midnight cry, "Behold the Bridegroom cometh." Let us examine a few passages of Scripture and consider the terms used, whether or not they can find their fulfillment in spiritual revolutions, the ravages of heathen armies, or the death of the body.

(1). *The names applied to Jesus in those Scriptures which foretell His return are never applied to death or other phenomena.* "In such an hour as ye think not, the Son of man cometh." "Ye know not what hour your Lord doth come." (Matt. 24:42,44).

“Blessed are those servants whom the Lord when He cometh shall find watching.” (Luke 12:37). Here we are taught that the “Son of man,” “your Lord,” shall come suddenly, and “He” shall have a reward for those whom “He” finds watching. How could these terms, “your Lord” and “the Son of man,” and the pronouns, be applied to death, to revivals of religion, or to Roman armies? They all clearly refer to the Son of God—the coming Christ. In 1 Thess. (4:16) it is said, “the Lord himself shall descend from heaven.”

(2). *As Jesus went into the open heavens from the Mount of Olives, the two white-robed messengers comforted the bereaved and bewildered disciples as they gazed upward, with the soul-reviving promise, “This same Jesus shall so come in like manner as ye have seen him go.”* (Acts 1:9-11). He went in His body; He went visibly; He went in His own divine-human personality. The promise is, He shall, “in like manner, return.” My heart to-day thrills with the hope expressed by the prophet of old: “I shall see him, but not now: I shall behold him,” but when, I know not. It is more than thirty centuries nearer than when Balaam felt constrained to utter these words, “it is not nigh.” (Numb. 24:17). I am taught to look for Him daily, and so are you, kind reader.

(3). *“In the clouds.”* We remember that at the time of his ascension a “cloud received him out of their sight.” I fancy this cloud was composed of the many saints who “came out of their graves” after His resurrection. (Matt. 27:52,53). No doubt He carried these risen saints to the skies with Him

as an earnest of His victory over death—a sample of His work while absent from His Father's house. There was doubtless a great stir in the city of the King when the risen Son of man approached with His first-fruits of the promised restoration of all things, and we opine the arches of the gold-paved city rang with the thrilling song:

“Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

“Who *is* this King of glory? The Lord strong and mighty, the Lord mighty in battle.

“Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

“Who *is* this King of glory? The Lord of hosts, he *is* the King of glory.” (Ps. 24:7-10).

The same cloud in which He went up, largely augmented at the trumpet blast when He descends, shall be seen by the astonished denizens of earth (Matt. 24:30; 26:64; Mark 13:26; Rev. 1:7).

(4). “*With His angels.*” When He left His Father's house above He slipped in upon the earth, and was first discovered as a Babe in Bethlehem by the angels—servants in His Father's house, ministering spirits in His glory, who doubtless missed Him unexpectedly and were astonished to find Him in the manger cradle. His method of redemption for fallen humanity was a mystery into which they desired to look. But when He comes again, they will be allowed the privilege of attending Him. Their services will be to gather the tares from among the wheat (Matt. 13:41), and to bring together His elect from the four corners of the earth (Matt. 24:31; 25:31).

(5). “*With His saints.*” Enoch, the seventh from Adam, declared, “Behold the Lord cometh with

ten thousands of his saints." We are sure the noble prophet will be among them. Enoch walked with God for three hundred and sixty years. At the end of this time he was so much nearer heaven than earth, the Divine Father said to him, "Go home with me Enoch." The holy walker responded to the invitation, and when he returns, he will ride on a white horse (Rev. 19:14).

(6). *His coming will be no more in lowliness, but in grandeur.* He will be manifested in "flaming fire," taking vengeance on His enemies (2 Thess. 1:6-8). To His saints, thrilling the sight! To His enemies, fearful the day!

(7). *His coming will have a definite object, directly the opposite of death, viz., to raise His sleeping saints.* They that sleep in Jesus will God bring with Him (1 Thess. 4:14). "Each in his own order" (rank or regiment). "Christ the first-fruits, then they that are Christ's at His coming." How different these white-clad immortals from the armies of Rome investing Jerusalem, or the horrible doings of death!

(8). *His coming is indeed declared to be to restore all things* (Acts 3:21), *not to annihilate them.*

III. In addition to the above, we would prove the coming of Christ to be personal, and in His body, by the force of the words used in those Scriptures wherein it is foretold. In Matt. 16:28; 24:30, and in other places, the word rendered "coming," and which refers to the Master's appearing in the clouds, is *erchomenon*, the root of which, *erchomai*, is defined by Pickering's Lexicon as follows: "To come or appear before the public," "to come or appear in the flesh." The word *epiphaneia*, used in

2 Thess. 2:8, and in five other places in the New Testament, is defined by the same authority as "the appearance; or appearance of a person; unexpected coming; advent of Christ, presence." But the most common word for the coming of Christ and His glorious manifestation is *parousia*, which is said to be used twenty-four times in the New Testament. Pickering defines it "presence," "arrival." Rev. J. A. Seiss, a very careful writer, declares concerning these twenty-four uses of this word, that every one of them denotes a literal presence—a personal advent. Both of these words (*epiphaneia* and *parousia*) as strongly and directly describe a real, visible and personal coming of Christ as any in the Greek language; and when used with reference to a person, they cannot mean anything but a real presence, an advent of that person. (Last Times, page 48).

Paul expresses joy at the coming (*parousia*) of Stephanus, Fortunatus and Achaicus (1 Cor. 16:17); and declared himself comforted by the coming (*parousia*) of Titus (2 Cor. 7:6,7). He reproved the Corinthians for confessing the weight of his letters, but denying the force of his presence in the body (*parousia tou somatos*) (2 Cor. 10:10). *Phanerothe* (Col. 3:4; 1 John 3:2). This word is defined by Pickering, "to make manifest; to expose to view, to show, to make public." It is translated, "when he shall appear," and "when he shall be manifested." From all this we gather the indisputable conclusion that the coming of Christ is to be personal, visible, manifest. He shall come in His glory, bearing the scepter of universal empire, and in His

retinue shall be clouds of angels and many ten thousands of His saints. Glorious hour! May reader and writer be prepared.

O THE GLORY.

- 1 This the rest 'mid earthly turmoil,
This the balm 'mid all its pain,
This the joy amid our sorrow,
Christ is coming back again;
Coming surely, coming quickly,
It is but a little while
Till we hear his voice so tender,
Till we see His welcome smile.

Cho.—O the glory, wondrous glory,
When our Lord shall come in clouds of angels bright;
O the glory, matchless glory,
How our hearts shall thrill to see the beauteous sight.

- 2 He will hush earth's tribulation,
He will make her wars to cease,
Bring in everlasting justice,
Bring in everlasting peace;
It is not for death we're waiting,
But for Him who then will bring
Life and health and joy and blessing,
Earth's exalted, holy King.
- 3 Tho the world's long night grows darker,
And His coming seems so late,
Soon will be a glorious dawning,
Let us then with patience wait;
We are longing, we are list'ning,
For His coming from afar,
O, how we shall love to greet Him,
Christ, our bright and Morning Star.
- 4 If earth's future be so glorious,
What will then be yours and mine,
When we bear His blessed image,
And within His kingdom shine;
When with Him for endless ages,
We shall have the highest place,
Reigning with Him, one forever,
Gazing always on His face.
-

No Millennium Till Christ Comes.

CHAPTER III.

Post-millennialism busies itself with preaching the early conversion of the world by gospel agencies. If this be true, we certainly have no objection to it; if false, no one is benefitted by belief of it. Our only authority is the word of God. No help can be gained from science; history is incompetent to decide the issue; logic, reason, human opinion, learned or unlearned, cannot in the nature of the case give us light. God alone knows the future,—to Him we must refer every question concerning things to be.

The Scriptures do not teach the conversion of all men before the coming of Christ. We challenge the world to produce one passage in the Bible which definitely and clearly promises the regeneration of the world before the advent of our Lord. This regeneration is promised (Matt. 19:28) and the time located by Daniel (7:13,14) and Jesus (Luke 21:27,31) as the time when He comes in the clouds.

If the teachings of post-millennialists be true, there should be at least a few definite, positive, unmistakable Scriptures setting them forth; but there is not one; on the other hand, the passages teaching the continuance of sin to the end of the present dispensation are numerous. We will classify a few of them:

(1). *Wars and strifes.* Such is the word of Christ Himself. He tells us there will be "wars and rumors of wars," that "nation shall rise against nation." In addition to this, instead of encouraging a hope of increasing prosperity for the world, He informs us, "There shall be famines, pestilences and earthquakes" in many places, even to the end (Matt. 24:6,7).

(2). *Backsliding and Lawlessness.*

"And because iniquity shall abound, the love of many shall wax cold." (Matt. 24:12).

Abounding wickedness, overflowing all its borders and trampling holiness under foot, results in extensive falling away from the faith, and this continues to the close of the present dispensation. Christians must "endure" trial, hardship, temptation "to the end" of our age.

(3). *False Prophets.* Men who mislead the people; who preach science rather than salvation; history rather than holiness; party politics rather than personal purity; who seek creature comforts rather than Christly character; in short, men who have their substitutes for Christ and the gospel of full salvation are certainly false prophets. The Master asserts that such shall arise and "deceive many" (Matt. 24:5,11).

(4). *Signs in the heavens.* (Luke 21:25).

Not only shall there be wickedness and heresy among men, with preachers presenting false Christs and inventing substitutes for salvation, but there shall be extensive apostasy in the church. Not only so, but the very heavens shall be in sympathy with the general disorder. It was so at the cruci-

fixion. When Jesus was dying in agony inflicted by the cruelty of men, the earth trembled as with an ague, and the sun hid his face—embarrassed at the wickedness of the tormentors of our Lord. So, when the cup of iniquity is full, and the wrath of God is about to break upon those who have rejected His Son and spurned the gospel of redeeming love, the very heavens show their astonishment, the sun darkens, the moon turns to blood and the very stars loose their moorings. What an awful catastrophe, involving not only the earth, but the heavens also. As Isaiah puts it, “The moon shall be confounded, and the sun ashamed.” (Isa, 24:23). These celestial orbs will not be permitted to look down in the present dispensation upon a holy, happy world. But they shall mourn over its desolation and shall feel the judgment shock when the King comes forth to punish the world for its “iniquity.” (Isa. 26:21).

(5). *Distress of Nations.* The heavens in mourning and the earth in seismic convulsions; the governments alarmed and rent by anarchy and dissolution; the nations burdened with taxes and threatened with wars without and schisms within, while wasting pestilence, gaunt famine and desolating disease scourge them on every hand, make a sad spectacle, and yet this is the picture of the divine painter, intended to represent the state of things just preceding His return. While this fearful condition prevails on the earth and darkness and dismay spread over the heavens, the hearts of men faint within them for fear. (Luke 21:25,26). But the disciples of our Lord are bidden in the very

midst of these calamities, "Look up, and lift up your heads, for your redemption draweth nigh" (verse 28). This is the time of victory for God's saints, the day of their coronation, the period for the shout of their triumph, the beginning of their eternal joy. Their King is proclaimed earth's sovereign in the midst of these overwhelming signs of dissolution on the earth and this fearful wreck in the heavens. Then what? Have we reached the end of all things? Nay, verily. It is the day of the King's coronation.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:31).

The objector may reply that these predictions are already accomplished, because Christ said, "This generation shall not pass till all these things be fulfilled." But the word generation (*genea*, Greek) does not necessarily mean the people then living. Adam Clarke defines it: "This race, i. e., the Jews, shall not cease from being a *distinct people*. I think it more proper not to restrain its meaning to the few years which preceded the destruction of Jerusalem; but to understand it of the care taken by Divine Providence, to preserve them as a *distinct people*, and yet to keep them out of their own land, and from their temple services. (Comment on Matt. 24:34).

(6). *Satan's crop continues to grow.* Jesus said concerning the tares and wheat, "Let both grow together until the harvest," at which time He will have His harvest men gather the tares from among the wheat for their destruction. The harvest time

is defined by the Master Himself to be "the end of the world," or more literally rendered, "the consummation of the age." (*Sunteleia tou aionos*, Matt. 13:30, 38-40). This one Scripture is sufficient to settle all the arguments that may be advanced in a lifetime by Whitbyan Millennialists. The tares will be here till the end, and they are sown by an enemy. They shall only be rooted out and destroyed at the end of the present dispensation. World-wide and everlasting righteousness can only be brought in when some disposition is made of the tares. Accepting Jesus as authority, we must inevitably conclude that the world will not be converted till the close of the present order of things—till the consummation of the Christian era and the inauguration of a new dispensation.

(7). *One taken, another left.* (Matt. 24:40, 41). Who are taken? The holy ones, those who are prepared to enter into the marriage supper. Who are left? The unholy, the self-confident. They work in the same field, grind at the same mill, even sleep in the same bed. But while one, arrayed in wedding garments, is ready for the marriage supper of the Lamb, the other, unprepared for the glorious event, is left to pass thro the horrors of the tribulation. Since some are left, the proof is positive that not all are prepared to welcome Him at His coming. But the good and the evil are found side by side, like the wheat and tares—growing together.

(8). *As in the days of Noah.* "As it was in the days of Noah," "As it was in the days of Lot," "Even thus shall it be in the day when the Son of

man is revealed." (Luke 17:26-30). How was it in the Noachan period? The world was corrupt, the saved were few. How was it in the time of Lot? The city was given up to things sensual, selfish and lustful. In both periods the masses were characterized by selfishness, their carnal desires engaged them, and God was not in all their thoughts. Jesus says it will be so at His coming. Who has the authority to deny His statement?

(9). *Unfaithful servants.* Peter tells us, "In the last days there will come scoffers (literally "mockers"), walking after their own lusts, and saying, Where is the promise of His coming?" (2 Pet. 3:3,4). Christ speaks of the evil servant who shall "say in his heart, my Lord delayeth his coming," the result is this false opinion leads him to smite his fellows, to associate with the worldly and the ungodly, to "eat and drink with the drunken." (See Matt. 24:45-51).

Such is the end of the mocking servant who, in his delusion and selfishness, puts away the thought of his Master's return. If such is the fate of misguided servants, what of the great unwashed world?

(10). *Virgins—wise and foolish.* (Matt. 25:1-13). The term virgin cannot by any sort of jugglery be made to apply to the world, the whole of which lieth in the wicked one (1 John 5:19). The foolish have been thought by some to represent the ungodly, but this cannot be. They had lamps with oil in them. According to the Revised Version, and other translations, their declaration was, not our "lamps are gone out," but they "are going out." Along with the rest, they had come forth to

meet the Bridegroom (verse 1); a thing which sinners would not do; for they will in that day call for rocks and hills to hide them from His presence. (Rev. 6:16). Rev. J. A. Seiss, after a clear line of argument upon the subject, says: "I conclude that this parable has nothing to do with hypocrites, tares or wicked ones. It includes none but real members of the real church of Christ; that is, real subjects of converting grace. Oil is the fixed symbol of the Holy Spirit. . . . To have oil in our lamps, then, as Christian confessors, is to be anointed and consecrated by the Holy Spirit—to have the unction of the Holy One. As all these virgins had oil in their lamps and so had real substance in their profession, they all had 'tasted of the heavenly gift, were made partakers of the Holy Ghost.' They were all true virgins, subjects of a genuine work of grace. They were all alike anxious to meet the Bridegroom and to partake of the marriage." (The Ten Virgins, pages 22,23). From the foregoing we conclude that not all of even the converted people will be ready for the Bridegroom when He comes. If this be so, the vast bulk of the world, hypocrites, unconverted church members, formalists, legalists of every type, backsliders, and with them the vast multitudes of those who have no sympathy with Christ and holy things, will be shut out from the marriage supper. Instead of the world being converted by present agencies, we find a large portion of the church unconverted, and living far beneath its privilege, and unprepared to respond to the midnight cry which tells of the approaching Bridegroom. O reader, *are you ready now?*

(11). *Ever Imminent.* Post-millennialism cannot be true, because it puts the coming of Christ at the end of a period of world-wide holiness, lasting a thousand years. This settles it absolutely so far as this generation is concerned. We have not reached the beginning of the millennium, and hence His advent *cannot* be in our day if He can only return at the end of a thousand years of universal salvation. Of what service, then, can be the oft recurring exhortation, "Watch." It were foolish to exhort a man who must be in his grave within a short period, to be on the alert for an event which he knows cannot occur for at least ten centuries. But the exhortation to be ready and watching is one of the most common in the Scriptures. "Watch," "Watch"—this pregnant word occurs over and over again, and is enforced by the most weighty considerations. "Ye know not what hour your Lord doth come." "In such an hour as ye think not the Son of man cometh." "What I say unto you, I say unto all, Watch." (Matt. 24:42,44; Mark 13:35,37; Luke 12:40; 21:36).

Again we hear the Master saying, as if to put a premium upon watchfulness, "Blessed are those servants whom the Lord when he cometh shall find watching." (Luke 12:37). In the same chapter He pronounces His condemnation upon the slothful servant who ceases to watch (verses 45,46), threatening to "cut him in sunder and appoint him his portion with the unbelievers."

(12). *Little faith.* Jesus asked the question when He spoke of avenging His own elect, which cry day and night unto Him, "When the Son of man com-

eth shall he find faith upon the earth?" (Luke 18:8). If post-millennialism were true and the earth should be filled with His glory by the preaching of the gospel before His coming, He would certainly at His appearing find an abundance of faith. But He will not. The form of the question implies a negative answer. There has been thro the centuries but little genuine New Testament faith on earth; so it is to this day. Now and then a George Mueller, a J. Hudson Taylor, or an A. B. Simpson arises out of the darkness as a star in the midnight, but examples of all-conquering faith are scarce, and have been in the whole church period. Thus it will continue till He comes.

(13). *Departure from the faith.*

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

"Speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Tim. 4:1,2).

This is a picture of the last day. It is an express utterance of the Holy Spirit concerning the apostasy; it points out the seductive work of infernal spirits, and indicates an abundance of hypocritical falsehoods. The picture reminds one of the man among the tombs, demon-possessed, rather than of the same clothed and in his right mind. (Mark 5:2-15).

(14). *Sound doctrine rejected.* Paul bids Timothy "preach the word, be urgent in season, out of season." (2 Tim. 4:3,4). He bids him face the ungodly world with reproof, unworthy church members with rebuke, and all alike with pungent exhortation and sound doctrine. And why? Because

“the time will come when they will not endure sound doctrine.” That time has come. Seldom can a preacher who emphasizes the great cardinal doctrines of the Bible succeed in securing the co-operation of even the Protestant, so-called evangelical churches in a town or community. The mere reformer, the hand-shake and card-signing evangelist, can, as a rule, unite the forces; but he who emphasizes heart-quaking repentance, thorough regeneration, the conscious witness of the Spirit, a definite, unmistakable experience of entire sanctification, and the imminence of the Lord’s coming is, in nine cases out of ten, outlawed in the rendezvous of popular churchianity. Wealth more than rules many of our city churches, and this frequently without regard to the character of its possessor. Paul’s sorrowful declaration, “They shall heap to themselves teachers having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:2-4), is finding striking fulfillment in many places. Ministers and Christian workers who love God truly and believe the entire Bible should be very diligent in pressing the whole truth upon the consciences of all who will hear or who can in any wise be reached.

(15). *A dark picture.* (2 Tim. 3:1-5).

Time: The Last Days.

Subject: Men In the Church and Out.

Conditions: Perilous.

Dark is the picture by which the apostle sustains this outline. He declares, “Men will be lovers of themselves—selfish,” “covetous,” lovers of money,

and there is no crime for which it has not been chargeable; "boasters," this is a coarse, blustering form of self-laudation; "proud," possessed of great self-esteem. Generally the man who has the greatest pride has the least reason for it. Boastfulness is a mark of littleness. True greatness is humble. "Evil speakers," or blasphemers, as it might be rendered. The unkind utterances of those who have no respect for others and no fear of God is a characteristic of the closing days. "Disobedience to parents;" some have thought that children ought to obey their parents, but this is often reversed, and we find parents obeying their children—a sure sign of degeneracy, a precursor often of crime. A wayward girl or a disobedient boy will come to grief. But the long list of evils continues. In the last days men will be "unthankful," "unholy." Ingratitude is base. The ingrate is unworthy of favors. Not only are men unholy, but many pulpits declare it impossible that we be holy, and this, notwithstanding the blood of the covenant which cleanseth from all sin (1 John 1:7), and the Divine Christ Who, with all power in heaven and in earth (Matt. 28:18), is pledged to save His people from their sins (Matt. 1:21), even to the uttermost. (Heb. 7:25). "Without natural affection." The only test of a true home is love. When this is lacking there's sorrow 'neath the roof. The result is an alarming increase of divorce and a wicked rending of family ties. The Sabbath and the family are the only institutions which have survived the fall of man and the desolations of the centuries. In these days they are shamefully attacked and

well-nigh tortured to their ruin. "Truce breakers, false accusers, incontinent, fierce." Accusing others falsely, breaking obligations, practicing injustice, given over to lasciviousness, to unchastity, fierceness of nature; these evils abound to a greater or less extent in the church and in the state. As a matter of fact, we know they exist now, and by inspiration we learn that they will characterize the time of the end. But hear the apostle further. "Despisers of those that are good, traitors, heady, high-minded, lovers of pleasures rather than lovers of God." We do not care in this connection to speak at length of the theater, the dance, the Sunday picnic, and the general spirit of frivolity and lightness, but all these things belong to the last days. What of the church? While it is boasting of its enlargement and progress, the apostle calls a halt, and asks what about the power? He tells us they "will have the form of godliness but will deny" the vital essence of it. A church without the Spirit is a carcass, a poor, cold, dead body, ready for putrefaction. It is clear that Paul was no post-millennialist. If the world is to be saved, it must be done beyond the period designated by him as the "last days," by which term he means the end of the present dispensation. Thank God, there is to be a deliverance beyond these "last days," as we shall see in other pages of this book. Gordon well says: "The present age is everywhere set forth in Scripture as one of mingled darkness and light, towards the end of which the shadows rather deepen into judgment than break away before a triumphant millennial dawn. (*Ecce Venit*, page 66).

(16). *Worse and Worse.* We are frequently asked if we believe the world is getting better, or worse. This is a difficult question. We treat it more at length in another chapter. Whether the world as a whole will improve or degenerate, toward the coming of Christ, may not be very easy of solution. At present the elements of righteousness are valiantly engaged for its betterment; but these are offset by fearful forces of wickedness. Our own opinion is, that the lines between the good and the bad are being more sharply drawn than hitherto. The word through Daniel concerning the time of the end is, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly." (Dan. 12:10). We believe there is now as fine a type of Christianity in a limited sphere as the world has ever seen. But over against this is wickedness unmeasured and immeasurable. The carnal nature is as corrupt as ever; demons as vicious and the Devil as full of rage, knowing that he hath but a short time on earth. I assume no obligation to prove that the world is growing worse, but I can readily show that it is, and has ever been, exceedingly wicked. He who will consult the Scriptures given in this chapter cannot deny that this state of things will continue, if it does not increase, to the end of our age—the Gospel Dispensation. But whatever the condition of the world now or later, we are ready to subscribe to the Pauline declaration:

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3:13).

(17). *Colossal Fortunes.* The increase of wealth and its concentration in a few hands is to-day the marvel of thinking men. There has never been a time when such vast fortunes were piled together. James had a glimpse of these times when he bade the rich, "Weep and howl for your miseries," and declared, "Your riches are corrupted," "your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as fire." Did he address the rich of his day alone? Surely not, for he adds, "Ye have heaped treasures together for the last days" (Greek, "*in the last days*"), and he immediately charges home upon them the cry of the oppressed laborer. (Jas. 5:1-6). If Adam were living to-day and had succeeded in laying aside ten thousand dollars each year from his creation to the present, his fortune would not equal that of a Rockefeller or a Carnegie, a Vanderbilt or a Cecil Rhodes, and others that might be mentioned. If the reader is inclined to question this, he can easily make the calculation for himself, and if he does, he will find that any one of the characters named possesses a great deal more than father Adam would now have. These vast accumulations of money will witness against their holders in the day of reckoning; but men will hasten this day of vengeance, of the execution of outraged justice upon gluttoned covetousness, even if Christ should tarry. Rags and hunger, squalor and want, wretchedness and misery hang over against these massive fortunes and overflowing luxuries of the rich, creating a great contrast with the spirit of the holy Christ. He who denied Himself and

became poor and homeless and shelterless and pillowless for the salvation of men will judge the covetousness and selfishness which hoardes while others hunger, bloats while others beg, and fattens while others starve.

(18). *The Seven Epistles.* (Rev. 2d and 3d chapters). These epistles to the seven churches of Asia are believed to cover the whole church period, from the days when they were written to the Apocalypse of Jesus Christ. The churches herein addressed are representative. They were not all, nor the greatest, churches of their times, but they were selected as embodying the spirit and representing the life of the church in all ages. The purest and best were Ephesus and Smyrna, and they were closest to the apostolic period. Thyatira, with her adulterous Jezebel, as prophetess, represents the church of the middle ages—Romanism, corrupted by lust and debauched by worldliness, greed and carnality. Which one represents the period terminating this dispensation, bordering on that which is to come? It is none other than Laodicea, that lukewarm, disgusting thing which God declared He was about to vomit forth. Does this not remind the reader of the church of the last times as described by Paul—having the form of godliness, but denying the power thereof? This does not mean that every member of the church of the last times shall be lukewarm, but it gives us a type of the then prevailing condition.

(19). *The False Cry of Peace.* In both epistles to the Thessalonians, Paul mentions the coming of Christ in each chapter. He tells them they are in-

formed concerning this subject, knowing "perfectly that the day of the Lord cometh as a thief in the night." (1 Thess. 5:1-8). He adds: "When they shall say peace and safety, then sudden destruction cometh upon them." The cry of "peace, peace" is very common now. Men say the coming of Christ is far away; a thing of the dim, distant future; but this contradicts the word of the Living God, which bids us consider the day as near "at hand," and Jesus declares, "I come quickly." (Rom. 13:12,13). It was doubtless this false cry of "peace" which lulled the ten virgins to sleep, for they "all slept," rather, became drowsy before the Bridegroom came. The evident meaning of this is, that the great bulk of the church will be asleep on this question, having lost interest in it. What deadens interest, and cuts the nerve of hope and watchfulness concerning the advent of our Lord, more than the post-millennial heresy of our times?

(20). *Antichrist Continues.* (2 Thess. 2:1-9). As we have a chapter on the Antichrist we will not dwell at length upon it here. It is, however, an unmistakable fact that this is his age. He was in existence in the days of the Apostle John, and will only be obliterated in the very glory of the advent. The expression, He shall be destroyed "with the brightness of His coming," might be literally rendered, "He shall be annulled by the appearing of His own presence." The Antichrist was, is, and shall be, till He comes, and there is no means of being rid of his hurtful and corrupting influence till the Lion of the tribe of Juda appears upon the scene.

(21). *Apocalyptic Revelation.* I shall not enter into a discussion of the marvels of the Apocalypse.*

Any reader, however, can readily see from the book that it allows no era of all-prevailing peace and holiness prior to the King's advent and the judgment period, then to be inaugurated. The Word of God as He rides out of heaven, accompanied by the armies thereof, to the marriage supper, finds men so debauched that He bids a great angel turn over their carcasses to the fowls of heaven. (Rev. 19:6-15). The thousand years of reigning with His saints and purging the earth follows this advent, and yet precedes the final judgment of the great white throne (chapter 20). From the fourth chapter to the nineteenth is one continual scene of judgment and plague, land and sea alike smitten, beasts from the abyss arising, consternation and confusion spreading, sorrows multiplying. If we study this book as one of historic symbols, covering the entire period from the apostles to the end of the age, or seek for it a literal fulfillment at the day of Christ's appearing, the result is the same. There is no room in any period of it for the dominion of the gospel and the salvation of the race from sin and sorrow till the return of Jesus.

(22). *Unbroken chain of evil.* The course of the world's wickedness knows no cessation before the appearing of the King. The reign of "the god of this world" (2 Cor. 4:4) culminates in the dark and

* We would strongly recommend "Lectures on the Apocalypse," Rev. J. A. Seiss, 3 vols. Price only \$2.50 net. Pickett Publishing Co., Louisville, Ky. It is a thorough and an unanswerable exposition of this difficult book.

awful period known as the great tribulation. (Jer. 25:15-33). It is a glimpse of that period which has been characterized by wars, pestilences, famines, earthquakes, and apostasy which the Master relieves by the promise of His glorious epiphany.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. 24:29-31).

OBJECTIONS.

(1) *The Leaven.* (Matt. 13:33).

The objector strongly urges that the parable of the leaven represents the kingdom of God as a progressive thing—a development. From this he argues that the world is to be gradually brought to Christ through the leavening influences of the gospel. To this we reply:

(a) Is not salvation, regeneration, an instantaneous work of God's grace, a crisis in the life of an individual? Doubtless every reader will concede this. But the world shall have its regeneration. (Matt. 19:28). Now, if regeneration in the individual is a sudden work, wrought by power divine, what will it be in the earth? Shall its regeneration be different from that of the individual? Will the objector press this gradual idea of progressive leaven into the experience of the individual, and

insist that his salvation is a development from sin to holiness? I trow not. The work of leaven in the individual is rather that of apostasy; while conversion is instantaneous, backsliding is almost universally gradual. At Pentecost multitudes were moved God-ward, but the leaven of corruption worked the deterioration of the church through the centuries.

(b) A careful study of the Scriptures concerning leaven will reveal the fact that it is nearly if not always considered evil. It was excluded from the Passover and the Lord's Supper. It represents death rather than life, sickness rather than health, decay rather than growth. When God reproved Israel for backsliding He suggested sarcastically by Amos the prophet, "Offer a sacrifice of thanksgiving with leaven . . . for this liketh you, O, children of Israel, saith the Lord God." (Amos 4:5). Jesus, in condemning the corrupt teachings of his day, said: "Beware of the leaven (i. e., doctrines) of the Pharisees." (Luke 12:1). Paul, speaking of fornication in the Corinthian church, says: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." Confessing Christ our sacrifice he exhorted, "Let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. 5:6-8). What is the leaven in this case? The corruption of the church by fornication. The true followers of Christ are unleavened. But, says the objector, this leaven represents the kingdom of

heaven, and must forever stand for purity. Not necessarily. Jesus said the kingdom of heaven is as a drag net bringing in all kinds of fishes. Are sharks and devil-fish good because brought in by the gospel drag net? He also compares the kingdom to a wheat field in which an enemy sowed tares. Are the tares pure and good because mentioned in this parable? To ask the question is to answer it.

(c). Then what is the kingdom represented by the leaven? We believe it to be the organized church, which was intended to represent the work of God upon earth, and it does as yet present the only manifestation of the kingdom among men, but Satan has turned it measurably from its original purpose, and it has become corrupted and perverted as under the Jews. The tendency of the church in all ages has been to formality. The leaven of Satan has worked for the corruption of the kingdom of God, and hence in the epistles to the churches (Rev. 2d and 3d) we find them all except two in a mixed state, the last one of them a lukewarm thing, so disgusting to God that He spews it from His mouth.

(d). But if all we have said concerning the corrupting influences of leaven be repudiated, and it still be insisted that this represents the progress of good and not evil, we reply, still our position is not overthrown. It is far from proven that the gospel will be confined to this dispensation. Does not Paul say that to Christ there will be glory in the "church throughout all generations, to the ages of the ages." (Eph. 3:21). Even after Christ

comes the gospel is to be preached to the nations; their evils condemned, their sins overthrown. If the progressive view of the leaven, therefore, be insisted upon as illustrating the progress of the gospel, it may accomplish its work of renovating the world in the dispensation to come more perfectly than in this.

(2). *The Gospel Tree.*

Our objector rallies and informs us that the kingdom of heaven is like to a grain of mustard seed which becomes a great tree, so that the birds of the air lodge in its branches. (Matt. 13:31,32). This is true in its present representation of the kingdom. The trouble is, many fowls lodge in its branches that should not be there. It has sheltered a Judas, a Hildebrand, and among its fowls have been the Popes who have burned men at the stake for repudiating their opinions. Its greatness does not prove its purity. Ah, says the objector, it represents "the kingdom." So with these other parables. We believe that a careful study of the parables concerning the kingdom will show that they reveal in nearly every case evil mixed with good, and frequently in the ascendant. In the parable of the sower, though the seed is the same, and is all right, yet three parts bring forth no fruit, and of the fruitful fourth, only one-third brings a hundred-fold. Thus in this sample of the kingdom, but one-twelfth part yields a hundred-fold. In the parable of the ten virgins we have a picture of the church at the coming, and yet one-half of the members were foolish and unprepared to enter the marriage feast with the wise.

(3). *Dishonors the Holy Spirit.*

Another objector insists that to teach continuance of wickedness through this dispensation, and that the world will not be converted till the coming of Christ, is a reproach upon the Holy Spirit, denying His efficiency.

We reply:

(a). This is wholly a matter of assumption on the objector's part. If the Scriptures teach the conversion of the world in this dispensation we abide their authority. If they do not, the objection is invalid. We believe we have already made plain from God's word that this age shall abound in wickedness to its end. Have the Scriptures anywhere assigned to the Holy Spirit in the Gospel Dispensation the task of converting the world? Is it made a test of His efficiency in any part of revelation? We deny, and on him who asserts it lies the burden of proof, the *Onus probandi* is yours, my friend, not mine. He who puts the work of the world's conversion on the blessed Spirit in the present dispensation slanders Him. How? By assigning Him a task so little part of which has been accomplished in nineteen centuries. Was He responsible for not saving Nero, Domitian and other tyrants? If He is to be held to account for the conversion of all men in the end of this age, who is responsible for the failure up to and including the present time? If the Spirit has assumed the task of saving the whole world in this age, His methods appear thus far inadequate. But who will dare make such charge? It is a necessary sequence of this objection. Hence, he who urges the objection makes

the Comforter responsible for the loss of every soul that dies in sin.

(b). But who can prove that the Spirit will absent Himself from the world in the age to come? If I read the Scriptures correctly He will yet be among men carrying on the work of salvation. David shows that the blessings of God upon Israel will rebound upon the world. (Ps. 67). Paul says the receiving of them will be life from the dead. (Rom. 11:15). James declares that when Christ comes the tabernacle of David will be "set up." What the result? The "residue of men" will seek after the Lord. (Acts 15:16,17). It is then that "all shall know Me, from the least to the greatest," for His law will be written in their hearts. (Heb. 8:10,11). It is then the Spirit will be given the Jews. (See Ezek. 36:25-27).

(4). *Too Material.*

One objector urges, it is too material to bring in the personal Christ; He would be local, and hence the world would not be specially benefited by His presence. We reply: If Christ be King of the world, and Satan be bound, righteous laws will favor the evangelization of the nations. It frequently happens now that our gospel work is undone by wicked influences in places of authority. Paul speaks of the wiles of the Devil and declares:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12).

The world is now ruled by the Devil and his allies, its very governments being but wild beasts,

as revealed to Daniel (chap. 7). This makes success is all religious work difficult. When we get a drunkard converted, a dramshop, bearing a government license, stands ready to swallow him up and sink him to the lowest hell. Save a Sabbath-breaker, and he can scarcely find employment that will not require him to desecrate the holy day. Thus our gospel work is handicapped by wickedness in high places—by forces of evil enthroned. What Christian worker has not been discouraged by the falling away of his converts through these evil influences, which abound on every hand? Enthroned the Christ, place the government in the hands of His risen saints, under His beneficent direction, and every den of iniquity shall be scourged from the earth, and the blessed gospel will be unfettered, the work of the Holy Spirit unhampered, the nations will be quickly renovated; and then will be brought in the time when "HOLINESS TO THE LORD" shall be upon the very "bells of the horses." HALLELUJAH!

“We Will Bring the World to Christ.”

CHAPTER IV.

Pregnant sentence! Full of promise! Shall we see it fulfilled? The writer would certainly rejoice if it might be done. But I know of no Scripture authorizing such broad claim. To say the least, the promise has not yet been performed, though so frequently made. Now, as in the day when spoken by the Master, “The harvest truly is great, but the laborers are few.” (Luke 10:2). The question is often asked, Is the world getting better, or worse? I am free to confess that I do not know. It is not my task to prove it worse, and he assumes a large risk who pledges himself to show that it is really better. But we take no risk in asserting that it is exceedingly wicked. So it has been since the days of Christ, since the time of Noah, yea, since the time when the Edenic pair lost their original purity and their primeval home. Shortly after the fall, God declared of man that, “Every imagination of the thoughts of his heart was only evil, and that continually,” and looking upon the earth He pronounced it corrupt.” (Gen. 6:5,11,12). This was before the flood. How was it when the Master was on earth? The bulk of the world was heathen. If any spirituality could have been found it would certainly have been among the Jews. But “He came to his own, and his own received him

not." (John 1:11). The Sadducees were infidels, denying the existence of spirits and the fact of the resurrection. (Acts 23:8). The Pharisees were sounder in doctrine than they, hence among them, if anywhere, we should look for godly character. But what do we find? Jesus condemned them in the most terrific terms. He branded them as hypocrites, as whited sepulchers, as serpents, as a generation of vipers, and did not hesitate to call them "false and blind," declaring that they were "full of extortion and excess." He called them murderers, upon whom should come "all the righteous blood" ever shed upon the earth. He declared that he who would be saved must have a righteousness exceeding theirs. Turning sorrowfully from them, with the echoes of His bitterest denunciation dying in the distance, He declared, "Your house is left unto you desolate." (See Matt. 5:20; and the 23d chapter entire).

What does the Word promise us as to this dispensation? Nowhere does it authorize us to expect the world's conversion. Rather, the purpose of this dispensation is given as a visit to the Gentiles to "take out of them a people for his name." (Acts 15:14). Surely this cannot mean their conversion as a whole. When a man visits a town to take unto himself a wife, are we to expect him to marry all the women in town? Does he not rather choose out one from among the many and take her unto himself, as a sharer of his prosperity and joint-bearer of his burdens? Christ, the Bridegroom, is choosing unto Himself the church, the *ecclesia*, the called out people. This church cannot, in the na-

ture of the case, be constituted of the nations of the earth, as a whole. It is rather an eclectic company constituting a composite body, of which He is the Head. (Col. 1:18). This *ecclesia*, like its divine Lord, is to be unworldly in character, "a peculiar people," a hidden pearl dug up and brought forth; the purpose being to show forth the praises of Him who hath called it out of darkness into His marvelous light. (1 Pet. 2:9). Who are to possess the kingdom? It is a "little flock;" as such it takes the dominion. (Luke 12:32).

Since Jesus was crucified, and all His disciples martyred, centuries have rolled on, and yet the world is unregenerate, and the carnal mind, as in Paul's day, is "enmity against God." (Rom. 8:7). Is the world better? In some senses it surely is. There has been material progress, civilization has moved forward, knowledge has increased, education has become more general, science has developed fields hitherto unexplored, and the morals of the world, as displayed upon the surface, are doubtless better. Men travel with greater safety, as well as more comfort. The iron hand of tyranny has been restrained. The bloody scepter which stood for the martyrdom of the saints of God has been wrenched from the despot's hand. The cruel lines of caste have been modified, and in many places effaced. The heartless sword of an imperial army no longer—at least not frequently—deluges nations with the Christian's blood. The disciple of Christ is no longer forced to an uneven combat with wild beasts for the entertainment of heathen multitudes. Nor is it common for men and help-

less women to be burned at the stake for reading their Bibles and worshiping God in the freedom of their homes. The heathen cruelties of the apostolic period, and the papal inquisitions of the middle ages, no longer terrorize the humble adherent of the cross. Those were dark days when Luther hurled the anathemas of God at the Papacy, when Huss and Jerome, Ridley and Latimer, and lesser lights by the thousand, were burned at the stake, at the instance of the so-called church of God, more properly the fallen ecclesiasticism, the apostate bride of the anti-Christ. If we pass on down to the days of the Wesleys, and take a brief survey of the condition of Europe and England we find wickedness rampant. In 1723 Lady Montague wrote, "The honor, virtue and reputation which we used to hear of in the nursery are as much laid aside as crumpled ribbons." Of the same period Daniel Dorchester writes, "The masses entertained themselves with brutal amusements, instigating bloody quarrels, and engendering savage dispositions." Leckey declared, "The impunity with which outrages were committed in the ill-lit and ill-guarded streets of London during the first half of the eighteenth century cannot well be realized." It was an age of gambling, of Sabbath breaking, of bribery, drunkenness and licentiousness. The churches were spiritually dead, the priests venal and corrupt. The Wesleyan revival was a godsend to England and America. Nor were its beneficent influences limited to the English speaking peoples. As a light shining in the darkness it went forth

into other nations and languages. Blessed results have been accomplished.

In the century just passed the Salvation Army has wrought marvels. Many denominations of Christians have taken on new life, and their missionary, philanthropic and educational labors have assumed extensive proportions. In addition to all this, an aggressive evangelism has sprung up, which has yielded very gracious results. A spirit of fraternity and denominational unity of purpose has also developed which is gratifying. The Bible has been translated and extensively circulated in all the great languages and many of the dialects of earth. Reform movements have been inaugurated in which God's people have blended their efforts to counteract and offset the combined forces of evil. Missionaries are speeding forth on their God-given errands to the ends of the earth. Light and knowledge are increasing. The printing press has been yoked up for Christ, and thousands of volumes and millions of pages are being poured forth upon the face of the earth. That man must be blind indeed who can see no occasion for thanksgiving in the face of all these facts.

BUT STILL THE PICTURE IS DARK.

Over against the good which brings encouragement and cheer, is a scene of wickedness, of moral obliquity and spiritual destitution that is appalling.

The population of the earth is estimated at about fifteen hundred millions; of these (of course, we

use only round numbers) about nine hundred millions are heathens; two hundred millions are Mohammedans, and four hundred millions Christians—so-called. But it must be remembered that the larger part of these four out of every fifteen are Christians only in name; very few of them being devout souls, real lovers of the Lord Jesus Christ. It is simply a classification by nations, and not a spiritual census of the world. For every four persons who live in Christian lands and adhere to the Christian civilization, rather than to heathenism, there are eleven who reside in lands where the Bible is not known, nor the Christ of Calvary honored and worshiped. Of these eleven, two are followers of Mohammed, the false prophet, while nine are heathens, largely pagan, and many of them savages of the lowest type. To bring the great unwashed multitudes of earth to Christ would require each company of four persons in Christian lands, so-called, to carry the gospel to another company of eleven in non-Christian countries. But a large per cent. of the four are Christian only in name. They do not know God, and have no missionary spirit.

So we see the great bulk of the world is not yet under the influence of even a Christian civilization. The vast majority of men are utterly ignorant of the revealed word of God, and entirely destitute of the first principles of Christianity. They dwell in darkness, and at least many of their lands are the habitations of cruelty, where man is benighted, woman degraded, and where children are neglected or practically enslaved. Heathenism is both blind

and deaf, while Mohammedanism is cruel, blood-thirsty and devilish. These two powerful divisions of the world's religions hold under their benighted sway many of the most beautiful portions of our planet, even including the cradle land of the race. The very lands wherein God once manifested Himself are now darkened and cursed by the deadly shadows of paganism, the midnight of heathenism, or the bloody scepter of the false prophet.

But leaving this phase of the question, let us glance at Christendom. What do we find among the four hundred millions who are included in our classification as Christians? In the first place we have one hundred and eighty millions of Romanists—adherents of the papacy. This cruel apostasy has kept Italy in ignorance, continued Spain beneath the shadows of the middle ages, bound a number of the South American States with the chains of a heartless priestcraft; it has passed France through the throes of the bloody revolution, and landed her in the meshes of a cheerless infidelity. Cuba at our door, and the far Philippines now beneath our flag, are handicapped by her superstitions, while Mexico has just begun to awaken into life by casting aside the shackles of Romanism. A survey of the morals of her people, of the educational and home conditions of Catholic countries, will show them to be but little advanced above the heathens. The Sabbath is scarcely regarded, illegitimate births are numerous, drunkenness abounds and ignorance is rife in all Romish lands. Individual and national samples of the deadly effect of this fatal Upas tree, which exudes its deadly

miasma under the name of Christianity, are not wanting. What is it but a wolf in sheep's clothing, Satan parading as an angel of light? * Is Romanism capable of "bringing the world to Christ?" Let Spain, Portugal, France, Italy, Bulgaria, Brazil, Ecuador and the Philippines answer.

Next to Romanism, in our brief survey of Christendom, we have the Greek church. This is the Eastern branch of the so-called Catholic church, and is considered by many to be even more corrupt than the Western division. It is notoriously heretical in teaching and impure in morals. Witness Russia and other European countries. It can scarcely be said to have a Sabbath, while its religious life consists merely in forms and ceremonies. Thus we set aside at once two hundred and eighty millions of our nominal Christendom. What is left? A paltry one hundred and twenty millions. But as our figures are only in round numbers, the Protestant population of the world might exceed this estimate; to be liberal, we will allow thirty millions, giving a grand total of one hundred and fifty millions of Protestants.

Now let us glance down this line. To make up these figures we count by countries, so that the estimates are national, rather than individual. Our body of one hundred and fifty millions of Protestant "Christians" is therefore composed, as we shall see, of a motley crowd of mortals. Take the United States as a sample; and it is ranked as largely Protestant. It is perhaps not a whit behind the

* See my book, "The Danger Signal," price \$1.00, for a full discussion of the subject.

very best of the nations, religiously considered. But how does it measure up to the New Testament demands of Christianity? A brief survey of the field will be profitable. Let us see what we have:

(a). *The Liquor Traffic.*

There are two hundred and forty thousand saloons, and the liquor traffic in its entirety engages from five hundred thousand to seven hundred thousand men constantly in its service. But to make this a Christian nation, and to reach our total of one hundred and fifty millions of Protestants, these must be counted—less about ten millions of Romanists, which do not improve our spiritual average.

(b). *Impurity.*

In the dens of infamy in the United States there are more than three hundred thousand women and girls, of fallen character and ruined life, beside the uncounted thousands of those who pass for pure and are yet unworthy and are lax in morals. These are patronized and supported by a vast army of men as fallen as themselves, as impure and unholy, as much debauched as they. But these, both men and women, must all be counted as Christians to reach the figures of which many boast, when parading their optimistic views of the early conversion of the world.

(c). *Gambling.*

There are more than two millions of gamblers, doubtless, in the United States. They throw cards, race horses, bet on prize fights, speculate on corn, cotton, wheat, and other “futures” through which comes theft, forgeries, drunkenness and general

demoralization and corruption. Talmage says: "It is estimated that every day in Christendom eight millions of dollars pass from hand to hand, through gambling practices, and that every year in Christendom two billion eight hundred million dollars change hands in that way. There are in this cluster of cities (New York, Brooklyn and Jersey City) about eight hundred confessed gambling establishments. How many of them do you suppose profess to be honest? Ten." And these are ten standing lies. Gambling dens, like saloons, are open doorways to hell, and many pass through them to the hopeless regions of the damned. But to make this a Christian country, this host of gamblers must be counted.

(d). *The Lord's Day.*

There is little regard for the fourth commandment. Saloons, theaters, excursions, beer gardens, picnics, and other creations of man's lust and carnality have almost taken possession of the Sabbath in the cities, and in much of the country. Aside from these evils we would call attention to the general encroachments of the business world upon the day of rest. More than half a million railroad men have to work on the Sabbath as on other days, or lose their positions; but if the railroad employe should surrender his place rather than toil on Sunday, what would he do? If he enters the service of the telegraph company, his day of rest is wrenched from him as before. If he becomes printer and finds employment on the daily paper, he will be required to work on the Lord's day; if he gets a position on the street-car, it is no better,

rather worse. If he enters an ice factory, or a meat market, the same demands are made. In fact, turn where you may, you will find the laboring man bound down by ceaseless toil. By the godlessness and greed of our times he is between the upper and the nether millstones. Conscience and the Decalogue require that he keep the Sabbath holy, while greed demands that it be sacrificed.

(e). *Greed.*

Greed paralyzes conscience, perverts justice, pollutes the sanctuary, robs man, filches her hard earnings from woman, hardens the heart and finally damns its victim. Our government stamps its coin, "In God we trust," but pampers the diabolical spirit of avarice and injustice by forcing many of its servants to earn their living by Sabbath toil. The saloonist buys government license and protection to carry on his hellish traffic, paying the bill in this same coin. Law is corrupted and villainy defended thro greed. The commercialism of our times may yet be our ruin. Covetousness is a cancer upon spiritual life, a festering sore upon the body politic. It stalks abroad in the land begetting crime, immorality and infidelity. It slips into the church of God and undermines the very institution which was intended to wipe it out and to promote piety and advance godliness.

(f). *Criminality.*

Our prison population is far and away beyond the hundred thousand line. Mothers, wives, children, suffer at home, while sons, husbands, fathers, languish in jail, or labor in stripes; and yet blind optimists paint everything in roseate hues.

(g). *Young Men.*

The boy of to-day is the man of to-morrow. In considering the spiritual condition of the country it is well to look at him. Where are the youths of our nation? Leaders in the Y. M. C. A., whose business it is to look after young men, tell us that ninety-five per cent. of those in the cities never attend church. Prof. Shaler Matthews, of Chicago University, in a late lecture, said that in a census recently taken by the Central Y. M. C. A. of that city, only a very small part, perhaps two or three per cent., of those who attend that institution do so on religious grounds. But to make up our quota of Protestant Christendom, over which so many are boasting as to religious progress, we have to count the ninety-five who stay out of church, and the larger per cent. who attend the association from other than spiritual motives along with those who enter church, or attend the Y. M. C. A. for spiritual help. With but five per cent. of the young men of this nation even attending church, when are we to save our own land, not to mention the heathen nations?

It is no uncommon sight in our great cities to find five thousand people out on Sunday excursions, or carousing in beer gardens, while the preacher discourses to forty women and girls, with fifteen men and boys, in a church building capable of seating from eight hundred to a thousand persons. Yet they tell us, "We will bring the world to Christ." Wish they'd begin on that boat-load of Sunday excursionists, or, as a sample, convert the beer garden crowd.

Loomis, in his book, entitled "Modern Cities," declares that the "Protestant churches have lost influence among the workingmen." He says that but "few have succeeded in holding their own in the cities;" that the "American Protestant Church, as a whole, has failed to win to itself the working classes of the towns." He records as a fact that in 1880, in Boston, counting churches of all kinds, there was but one house of worship to every sixteen hundred of the population; in Chicago, one to 2,081; in New York, one to 2,468; in St. Louis, one to every 2,800. (Page 88). If we allow each St. Louis church a seating capacity of 900, this will accommodate scarcely one-third of its proportion of the population; but when it can secure a congregation of but ninety, which is frequently the case, we see it is actually providing for but about one-thirtieth of its quota of the city's masses. Then we must also bear in mind that of those who do attend, many do not even profess vital godliness, while some who are loud in profession are low in practice.

(g). *Church Members.*

Are they all godly? Have they a spiritual acquaintance with Christ Jesus? Are they holy in all manner of conversation? Have they the power of godliness, or simply the form? Take the average church of 200 members. How many of them keep the ten commandments? Do none of them drink whisky, attend theaters, horse races, circuses? Do none of them play cards, billiards, or attend questionable places of resort?

To get at the question from another point of

view, let us take a brief survey of the spiritual phases of the Christian life, not simply the moral. The New Testament Christian must be regenerated. He must really know God in his heart. He must be a man of prayer. If the head of a household, he should by all means have his family altar. He should search the Scriptures, be thoroughly honest, entirely reliable, true to his promises, and faithful to his obligations. He should attend church as frequently as opportunity will allow, and be willing to lead in prayer when called upon, or conduct prayer-meeting if needed. He should take a hearty interest in revivals, and be ever ready to testify to the saving grace of God, manifested in his heart and life. He should give at least one-tenth of his income to religious uses, and labor in every possible way to bring others to the knowledge of Christ, and to promote everywhere the glory of the great King. Surely this standard is not too high for a New Testament Christian. If we are to convert the world, we cannot afford to work by a lower. And yet, if measured by this standard, how many real Christians will we find in the average congregation of two hundred members? Are there ten such; that is, five per cent. of the whole? We seriously doubt it.

The world may not be growing worse. Through the centuries it has been so bad that to make it much worse would be to turn it into a hell. But there is little vital godliness; the per cent. of New Testament Christians is fearfully small. Those who love God supremely are comparatively few. A writer, Rev. Wm. Reddy I believe it is, makes the

following terrific arraignment of our modern Churchianity: "The religion which is characteristic of these last days curls its lip at holiness; caricatures divine healing; antagonizes the premillennial coming of Jesus; thinks the world is growing beautifully better; puts outward reformation for soul salvation; runs off on lines of humanitarianism as a substitute for the indwelling Holy Spirit; is forever forming itself into fresh organizations of 'Leagues,' and 'Endeavors,' and 'Boys' Brigades.' It dreams of bringing in the millennium by social reforms; it denies that Jesus will come and reign on the earth, but seeks to usurp His place and build for itself a kingdom in this world. It is an ease-loving, jovial, laughing, fun-making, fun-loving, superficial thing. Its motives are bounded by time. All its enterprises have an atmosphere of earthliness about them. It despises the day of small things; it scorns little, humble people, and lonely ways. It is eager to jump to the height of prosperity; it is domineering and Popish in its assertions over the poor, and yet, at the same time, cringes like a puppy before the rich and the great ones. Its music has no pathos in it; its laughter lacks divine cheerfulness; its worship lacks supernatural love; its prayers bring down no huge answers; it works no miracles; calls forth no criticism from the world; it has no light of eternity in its eye. It is a poor, pale, sickly thing, born of the union of the heart of the world with the head of Christian theology—a mongrel, bastard thing, with a backslidden church for its mother, and the world for its father. This modern, fashionable re-

ligion will be everlastingly wrecked at the appearing of Jesus." If we have to "bring the world to Christ" by present gospel methods, or agencies, when we have already spent nearly two thousand years to reach such a stage as this, our task is indeed very difficult.

Even the "Holiness Movement" is rent into factions. Some are for all the churches; some for none. Some are zealous advocates of divine healing; others look upon it as fanaticism. Some are clearly and strongly with the writer on the "blessed hope" of His near coming; others label it "a side-track," and will not read concerning it, or allow it preached in their meetings. I could not get room in *The Christian Witness*, under dear Bro. McLaughlin's editorial management, for a brief note on this question. The National Holiness Association will not allow it preached, as I understand, in their meetings. And yet these are godly, zealous men. I do not name this to condemn them, but to show the hopelessness of their task. The world can never be filled with the knowledge of God by preaching a half gospel, or through the labors of men who cannot see eye to eye. And yet we who are emphasizing the doctrine of unity (John 17:17-23; Eph. 4:11-15) cannot unite. Who is to blame? I say the brethren who reject a large part of God's word. They reply, You, who are forever harping on non-essentials. The fact is, neither is to blame; both are honest. We shall know each other better when the shadows flee away before the light of His countenance. We will easily unite and "the residue of men will seek after the Lord"

when He returns and restores all things. (Acts 3:19-21; 15:14-17). Till then let us "walk in love." (Eph. 5:2; 1 John 4:7).

Will our post-millennial brethren please give us a sample, if the nations may all be brought to Christ by the present regime. We ought to begin to have some qualifications for our great accomplishment. We should see some signs accompanying a promise so large. We have preached the gospel for eighteen centuries, and yet there is not a Christian nation on the face of the earth. Who will show us a converted city, town, village, hamlet or community? If, with our best efforts, with Sunday-schools, leagues, endeavors; with church revivals, camp-meetings, tents; with pastors, evangelists, the aid of godly men and women; the use of the printing press, pouring forth books, papers, and tracts; with the preaching of sound doctrine and the outpouring of the Holy Spirit, if, with all these, we cannot bring even a village to the feet of Christ, upon what must we build our hopes of gathering the entire world into the fold? Not only is it impossible to get them saved, but equally so to keep them from falling away. Men grow gray under our ministry, and yet continue in their sins, while others backslide and go to perdition despite our most earnest efforts. Judas passed through the earthly ministry of Christ either unconverted, or, in the end, a hopeless apostate. While the apostolic ministry was wonderfully fruitful, yet many, despite its influences, continued in their sins, while others made shipwreck of the faith under the best efforts of these Spirit-anointed men. All

the dead churches of the world are such by apostasy, as they were practically all born in revivals.

Again, what about that picture of the Master's coming in which from the field, from the mill, and from the bed, one is taken and the other left? We hear preachers cry out, "O, brethren, if we would only live right we could bring the world to Christ." This all sounds very well; but it will not stand the test. Did not Enoch live right? How about Moses, Daniel, Elijah? They certainly lived godly lives, but did they convert the world? Those who are to be taken from the mill, from the field, from the bed, will surely have been living right, else they would have no admittance to the marriage supper of the Lamb, to that meeting with their Lord in the air. But despite their godly character and their fervent prayers, through which they will be permitted to participate in the rapture (Luke 21:36), they will not be able to bring even their associates, those with whom they work and sleep, to a readiness for the occasion. How many godly wives may be caught up, while their worldly husbands are left? Yea, how many faithful parents will rise to meet their Lord, while their frivolous, prayerless, Christless offspring will go into the shadows and horrors of the great tribulation. In fact, the only translations of which we have any account occurred in the times of the densest darkness. These saintly men (Enoch and Elijah) of whom God thought so much that He would not allow them to fall victims of death, were unable to bring even the communities in which they lived to God, or to secure the companionship of one sanctified asso-

ciate in their deathless journey to the skies. To Daniel the revelation was given concerning the time of the end, that many should be purified, i. e., sanctified, but the wicked should do wickedly. Nor does the continued godlessness of the wicked discount the purity of the sanctified. We all know the value of godly living, and the writer is not willing to be discounted by any in insisting upon holiness of heart and life. But it is better to speak the truth than to speak falsely. Live as best we may, be as diligent, faithful, fervent, and Christly as we can, we shall not be able to bring this wicked world to the feet of Christ—our grandiloquent optimists to the contrary, notwithstanding.

“We will bring the world to Christ” will we? Would that we might. But while we write Christendom is spending annually \$5,000,000,000 (five billions) of dollars on liquor and tobacco to a paltry \$15,000,000 on missions; i. e., 333 to 1. Our ships are loaded with beer, whisky and tobacco for the heathens. Our governments draw revenue from vice and debauch our citizens for gain. The governments of the world are struggling with anarchy, while the armies of Christendom, prepared for the destruction of each other, run into the millions. By our own vices we are debauched, Christ is insulted, the very heathens are astonished, the Spirit of God is grieved and wrath is stored up against the day of wrath.

That stalwart writer, H. L. Hastings, forcefully puts the case: “What are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on

the harness boast of greater success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than *they*? The martyrs could not convert the world; can we do more than *they*? The Church for eighteen hundred years could not convert the world; can *we* do it? They have preached the gospel of Christ; so can we. They have gone to earth's remotest bounds; so can we. They have saved 'some;' so can we. They have wept as so few believed their report; so can we. They have finished their course with joy, and the ministry which they have received to testify the gospel of the grace of God; we can do the same. Can we reasonably hope to do more? 'It would take all eternity to bring the Millennium, at the rate that modern revivals progress,' said the venerable Lyman Beecher. What hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there. Sadly we read that 'Evil men and seducers shall wax worse and worse, deceiving and being deceived.' "

The Great Tribulation.

CHAPTER V.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21).

Post-millennialists here as elsewhere are continually minimizing the word of God. According to the theory which they attempt to maintain, they talk glibly of an earth filled with the glory of God in the present dispensation. Grim war becomes a relic of the past and mankind is filled with blessings and happiness before the coming of the Lord. The Scriptures, on the other hand, point out a fearful time, a period of indescribable suffering and unmitigated anguish, immediately antedating the glorious appearing of the Son of man. (See Matt. 24: 29-32).

Instead of world-wide peace and blessing, His coming is to be preceded by the most awful period of suffering and sorrow, afflictions and destruction in all the annals of time. It is "immediately" *after* the tribulation that He is to be seen coming in glory.

A careful survey of the discourses of our Lord, as recorded by the evangelists (Matt. 24 and Luke 21), will indicate, not first a converted world, and then a returning Judge while it is in a state of gospel light, grace and purity, but a corrupt, depraved

and Devil-dominated world, the lusts and crimes of which culminate in that which is pronounced by the Master and His prophets to be the most fearful time of sorrow ever known to earth's inhabitants, and His coming follows directly upon the days of this tribulation.

There are those who have contended that the destruction of Jerusalem, by the Roman armies under Titus, A. D. 70, fulfills the requirements of the great tribulation. But this is without warrant, yea, even without show of reason, as a brief examination of the subject will disclose. Truly those were fearful times, especially as depicted by Josephus, (and yet there are those who strongly resist his showing).*

Even if we concede all that Josephus says, this would lack much of being the greatest tribulation in the world's history. In many ancient battles, according to Biblical and other records, hundreds of thousands perished. The vast army of Xerxes consisted of from three to four million men, and the probability is that many more of them perished than were destroyed in the siege of Jerusalem. What shall we say of the wars of the Babylonian

"Smith's Bible Dictionary, referring to the enormous exaggerations of Josephus, well says: The assertions that three millions were collected at the Passover, that a million people perished in the siege, that a hundred thousand escaped, etc., are so unreasonable that it is surprising that any one could ever have repeated them. It is probable that the entire force of Titus did not consist of more than thirty thousand men, and there could not have been more than sixty thousand persons in Jerusalem during the siege and sack of the city by the Roman army." (J. H. Brooks, in Maranatha).

and Persian monarchies? What of the sweeping victories of Rome's bloody hordes, or of Napoleon's sanguinary battles? In some single Jewish battles as many as 500,000 perished.

But not in war alone must we seek for the equal of the great tribulation, since the declaration of the Master is that this time of sorrow exceeds all the records of history for anguish and trouble. What of the famines that have desolated India and China, as well as other lands? As many as thirteen millions are said to have died in a single Indian famine. The desolations of that impoverished people in the past three years have far surpassed the overthrow of the city of the Jews. What of the plagues and pestilences that have decimated the nations of the earth? But not only must these all be eclipsed, but even the great flood itself, which left the antediluvian world in ruins, is to be surpassed by the prophesied desolation.

Who would dare to say that the destruction of a city no larger than Jerusalem, whatever the horrors attending it, would excel in sorrow and suffering all the afflictive dispensations of the ages?

If the following points are observed, it will be seen that no visitations or judgments upon Jerusalem, or any other city, or even nation, could possibly fulfill our Lord's prediction.

1. Christ said He would come immediately after the tribulation, but He did not so come at or directly after the destruction of Jerusalem. If it be objected, that His coming was not a personal return, but a dire visitation of judgment, and that the Roman armies fulfilled the prophetic declara-

tion, we reply: Not so; the destruction of the city by the Romans, according to this argument, would be a tribulation, but observe, His coming was to be "after" the tribulation, and not in it.

2. His coming is to be visible. "They shall SEE the Son of man coming in the clouds." Who thus saw Him after the destruction of Jerusalem? There is not a record, either sacred or profane, of such a manifestation.

3. His angels were to gather His elect from the four winds of the heavens, and they were to appear with Him. This reminds us of Paul's declaration to the Thessalonians (1 Thess. 4:16,17), in which he gives us a picture of the rising from the dead of those "in Christ," and the translation of the holy living. No such thing occurred after the destruction of the Jewish city. Some came out of their graves just after His own resurrection, but the overthrow of Jerusalem was nearly forty years later.

4. The title used is peculiar to Christ—"The Son of man." When were Roman or other armies ever so designated? Was death ever called by this title? I trow not. It is a title pre-empted by the Master. We find it occurring quite frequently in the gospels, several times in this chapter. It never is applied, I believe, to other than the son of Mary.

5. There are a number of Apocalyptic descriptions of this fearful period. What is the meaning of the locusts; of the pale horse with death and hell following; of the great earthquake, when the sun became as sackcloth of hair, and the moon became as blood? (Rev. 6th chapter). What about the falling of the stars, the kings and the mighty

men calling for rocks and mountains to fall upon them? When is the visitation of the army of two hundred millions of horsemen, of whom it is said that the heads of the horses are as the heads of lions, and out of their mouths shot fire and brimstone? (Rev. 9). These awful plagues are no doubt parts of the great tribulation.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory." (Luke 21:25-27).

The destruction of Jerusalem did not, could not, result in these awe-inspiring signs involving the heavens as well as the earth. It is said, also, that men's hearts failed them because of the things which are coming upon the earth—not on Jerusalem simply. By an examination of the twenty-fourth verse, it will be found that these direful visitations come on the nations *after* Jerusalem shall have been "trodden down of the Gentiles." These are mentioned as happening when "the times of the Gentiles" shall have been fulfilled. Thus we find that Luke agrees with Matthew in pointing us to the days of this tribulation as the time when we shall see the Son of man coming in the clouds.

6. Redemption at hand.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:28, 31).

From this Scripture we know that the reference was not to the overthrow of the beloved city by the armies of Titus; for these were days of sorrow, trial, afflictions and anguish, which continued for many years, among both Jews and Christians. But the scenes of tribulation spoken of by Jesus shall be followed by a time of great joy for His ready ones. So He bade the disciples look up and rejoice when these things come to pass, for their deliverance is at hand, and the long-looked-for kingdom shall then be established.

7. The time of tribulation is to be followed by the Master's glory. He is to be manifested then with power and great glory, and with majesty indescribable. No one will be so rash as to assert that such things happened immediately following the destruction of Jerusalem.

8. As to the kingdom: We all know it was not set up at the overthrow of Jerusalem; in fact, it has never been set up to this day, in the sense here promised (Luke 21:31), as we show in our chapter on the kingdom. If it be contended that the dominion promised is spiritual and invisible, it will not alter our proposition, for in this sense it was set up long before the desolation of Jerusalem. As to the beginning of the Church, or spiritual kingdom, men differ; some date it with Abraham, some with John the Baptist; others say it began at Pentecost, A.D. 33. But Jerusalem was overthrown A. D. 70. No man, I suppose, will contend that the spiritual kingdom had its origin later than Pentecost. Thus it antedated the destruction of Jerusalem by more than thirty-five years.

But we are not dependent upon the records of Matthew and Luke alone for a knowledge of this tribulation period. We find it in various places in the Old Testament, to some of which we will call the reader's attention:

9. Daniel's information touching this time.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. 12:1).

Observe the following points: (1) This is a time of surpassing trouble. (2) It is the time for deliverance of the Jews, and all who are found written in the book. (3) It is the time of the resurrection of the holy dead, as set forth in the second verse. (See chapter on the resurrections). This agrees with Jesus in Matt. 24, verses 29-32.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

"But they shall serve the Lord their God, and David their king, whom I will raise up unto them." (Jer. 30:7,8,9).

Here we have the following points: (1) The day of great trouble. "None like it." (2) He shall be saved out of it; that is, the Jews as a nation shall pass through the tribulation, in which many of them shall perish; but they shall obtain mercy and find deliverance. (3) Their being trodden down of the Gentiles shall cease. The yoke of the "stranger"

shall be broken. (4) They shall serve the Lord Jesus, who is certainly meant by the term, "David their king." (See Luke 1:32,33).

10. Again Jeremiah pictures this period of horror. See chapter 25:15-33. Observe following points: (a) It is upon "all the nations" and "all the kingdoms of the world," yea, "upon all the inhabitants of the earth, saith the Lord of hosts, (verses 15,17,26,29). (b) It is so fearful that it makes them "a desolation, an astonishment, an hissing, and a curse," (verse 18). (c) "Evil shall go forth from nation to nation," "and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth," (verses 32,33). (d) Now, when is all this dire evil to come to pass? It is when "The Lord shall roar from on high," when "He shall give a shout," (verse 30). Paul shows when the Lord gives His shout, viz: "when He shall descend from heaven," (1 Thess. 4:16). Thus Jeremiah's tribulation prophecy coincides exactly with that of Daniel, Christ, Isaiah and Zechariah. They all connect it with Christ's return, and thus we know it is yet future.

11. Isaiah 24th. We will not consume space to reprint the entire chapter here, but earnestly request the reader, Bible in hand, to note the following points: (1) It involves the earth, and not simply Jerusalem, nor yet Palestine. Such expressions as the following carry the mind to the horrors of the predicted tribulation: "The Lord maketh the earth empty," "waste," "turneth it upside down," "scattereth abroad the inhabitants," (verse 1). The land "mourneth," "fadeth away,"

"languisheth," is "defiled," "they that dwell therein are desolate." "Few men are left," (verses 4-6). "Fear and the pit and a snare are upon the inhabitants of the earth." "They glorify the Lord in the fires," (verses 15-17). The earth "is broken down." It reels "to and fro like a drunkard." The Lord will punish the "host of the high ones," "the kings of the earth," (verses 19-21). "For many days shall they be visited." "The Lord of hosts shall reign in Mount Zion, and in Jerusalem," "gloriously," (verses 22,23). By the foregoing it will be seen that the great tribulation is world-wide, reaching Jew and Gentile, bond and free; yea, the very earth itself being involved, and mightily shaken, men of all classes being punished and terribly afflicted. And yet all this terminates in the Lord's glorious reign in Jerusalem. He relieves the earth of its desolation, and His glory banishes the night of its sorrows.

12. In Zech. 14:1-3 we have the tribulation depicted. The following points the thoughtful reader will readily observe: (1) It is a day of spoils. (2) All nations are gathered against Jerusalem, not simply the armies of Rome as under Titus, but "the nations." (3) The city is taken and severely punished. (4) Half of the city go into captivity, but the residue are not cut off, but are allowed to remain. It was not so in the former desolation of the city. (5) Then the Lord punishes the nations as they have punished Jerusalem. Thus the tribulation begins in another destruction of the unfortunate city, but extends to all nations. (6) This is followed by the appearing of the Lord with all His

saints. And the great earthquake splits the Mount of Olives, in the heart of which there is left a great valley. Will our reader kindly turn to Rev. 6:12 and 11:13-15. Here will be found the same earthquake in connection with the signs in the heavens mentioned by Jesus in Mark 13:24-27. It will also be observed that at the time of this seismic convulsion the kingdoms of the world become the kingdom of our Lord and His Christ, and He shall reign for ever and ever.

It will be seen in the further study of the passage (Zech. 14) that after the Lord shall come with His saints He "shall be king over all the earth," and there shall be no rival gods, for there "shall be one Lord and his name one." This is not the end of all things, as many contend, for "Jerusalem shall be safely inhabited and men shall dwell in it, and there shall be no more utter destruction," (verses 9-11). "In that day shall there be upon the bells of the horses holiness unto the Lord," (verse 20).

But the objector brings forward, "This generation shall not pass till all these things be fulfilled." (Matt. 24:34). The word rendered "generation" is "*genea*," and in Acts 14:16 it is rendered "times." In the same book (15:21) it is translated "time." In Eph. 3:5,21 it is rendered "ages." Adam Clark and other scholars have plainly shown that it may mean "race," "people," or even an entire "age" or "dispensation." Jesus did not say that the men living at that time would not die till all these things had been accomplished, nor could He have made such an assertion, for it would not have

fitted the facts in the case. The people then living have all died, but many of the things prophesied have not yet been fulfilled. But the passage is true; it applied to the children of Israel. The Jews as a people have not passed away; they yet maintain their racial identity, and this tells the meaning of the Master. This will fit in with the facts; the application of the prophecy to men then living will not.

We are at last nearing the period of the great tribulation. Just beyond this dark cloud the horizon is lit with the radiant glory of our coming King. Let us lay aside the garments of sin and put on the beautiful robes of holiness.

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” (Rev. 16:15).

The Resurrections.

CHAPTER VI.

The doctrine of the resurrection, like other truth, is gradually unfolded in the Word. Gleams of light break over the hopes of men adown the ages, pointing to life out of death.

Job, in holy expectancy, exclaimed: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth (thus He saw the Redeemer on earth at the time of the end); and though after my skin worms destroy this body, yet in my flesh shall I see God," (Job 19:25,26). And David declared: "Thou wilt not leave my soul in hell"—the grave, (Ps. 16:10). Isaiah prophesies; "Thy dead men shall live," (Isa. 26:19). Daniel, also, speaking of the waking of the sleepers, says: "Many of them that sleep in the dust of the earth shall awake," (Dan. 12:2).

It was doubtless to foster this hope that the dead were sometimes raised by the prophets, as in the case of the child of the Shunemmite woman (2 Kings 4), and the dead man who was brought to life when his bones came in contact with the deceased body of the prophet, (2 Kings 13:21). A resurrection picture is that of the valley of dry bones, in the prophecy of Ezekiel. We notice the promise of a resurrection along with the restora-

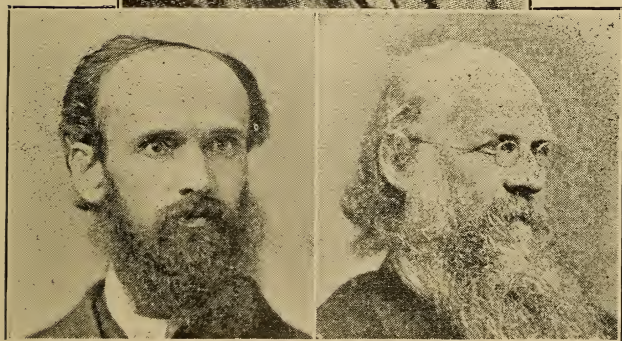
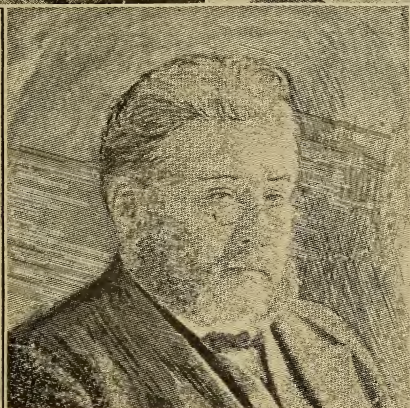
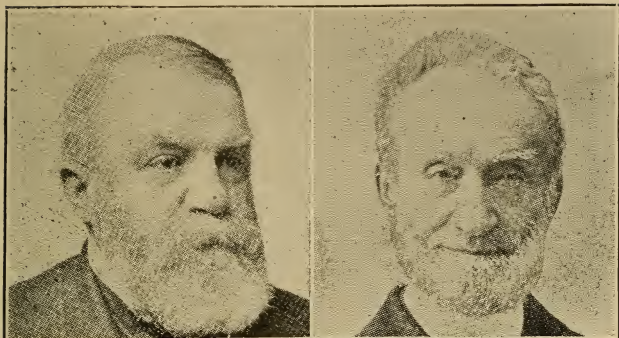
tion of Israel. Whether this is a literal raising of the dead, or simply a national revivication, is a question difficult of solution. We shall not enter into it at present. It nevertheless certainly encourages the hope of a rising from the dead.

The Jews as a people were divided in their views on this subject. The Sadducees were materialists, denying a future life; on the other hand, the Pharisees, who were more orthodox, believed in the resurrection. (Matt. 22:23-32 and Acts 23:6-9). Paul, we remember, asserted the orthodoxy of the Pharisees on this issue, saying, "Themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15).

Christ set forth this doctrine clearly in speaking to the comfort of Martha (John 11:22-26). He proclaimed Himself the author of the resurrection, exemplifying it by the raising of Lazarus, the widow's son, and the daughter of Jairus. (John 11:43,44; Mark 5:39-42; Luke 7:11-15; 8:49-55).

But the crowning act of the Master was in laying down His life and taking it again. His own resurrection, together with "Many bodies of the saints which slept" (Matt. 27:52,53), fully confirmed all He had said touching this question. His enemies were careful to have the tomb sealed and well guarded, to prevent the rising which He had foretold; but vain were their efforts, for death and corruption could not restrain the Lord of life and glory. He who had snatched other victims from the grave was more than a match for the grim enemy. Even death the conqueror shall be destroyed by Him who has the keys of hell, and is

SOME FAITHFUL, EARNEST ADVOCATES OF THE
BLESSED HOPE.



D. L. MOODY.
A. B. SIMPSON.

GEORGE MULLER.
H. L. HASTINGS.

CHAS. H. SPURGEON.

Himself the resurrection and the life (1 Cor. 15:25, 26; Rev. 1:18; John 11:25).

The disciples were held to account for preaching "Jesus and the resurrection" (Acts 17:18), but this doctrine has fought its way to victory, and is to-day conceded by all evangelical Christendom.

We come now to the presentation of a phase of the subject which in some localities is controverted. To many, especially to those who have not carefully studied the subject, the resurrection is supposed to be completed in one grand event, comprised in a simultaneous rising from the grave of earth's myriads, good and bad alike. But to our mind there is nothing more clearly taught in the Scriptures than a

TWO-FOLD RESURRECTION.

Men quibble at this, and many objections have been raised to it. The doctrine, however, is one that is dependent upon Revelation. It cannot be settled by the dictum of science, the conclusions of logic, the authority of human creeds, or the learned opinions of men, dead or alive; but it must be brought to the arbitrament of "the law and the testimony" (Isa. 8:20). If a two-fold resurrection is taught in the Scriptures, human objections have no force, since God alone can reveal that which shall be.

I. In his matchless treatise on this subject, Paul has forever and definitely settled the position we have assumed. He says, "As in Adam all die, so also in Christ shall all be made alive." "*But each in his own rank*, Christ the first fruits, then those

that are Christ's at his coming, then the end, when he shall have delivered up the kingdom to him who is the Father, when he shall have annulled all rule and all authority and power." (1 Cor. 15:22-24).

The word rendered "rank" in this translation is "*tagmati*," and means a company, or regiment. It is also rendered "order." The picture is that of an army moving forth in regiments, and the point is, the dead shall rise in companies or ranks, according to their deservings.

A post-millennial writer has striven hard to prove that the word "then," in the expression "then cometh the end," means immediately. We would call his attention to the fact that this word has practically the same force as the word translated "afterward" in the same verse. The two words are "*eita*" and "*epeita*," and have been rendered by the one word "then" by scholars. So it would read, "Christ the first fruits; then those that are Christ's at his coming; then cometh the end." Now, we know that "*epeita*" rendered "then," or "afterward," as in the common version, covers the nearly nineteen centuries since the resurrection of Christ. Why, then, might not the "*eita*," also translated "then," cover a thousand years or more in the second instance?

Christ Himself was raised more than eighteen centuries ago; shortly afterward many others came forth from their graves. At His return those that are His shall arise from the dead; but before the others are raised He must have time to subject all enemies, which shall be accomplished during the thousand years, at the close of which the remain-

der of the dead shall be called forth to judgment. The distinctions are clearly made. (a) Christ was raised. (b) At His coming those that are His will be called from their tombs. (c) The next resurrection will be for the judgment of the great white throne. But John was distinctly shown that a thousand years would intervene between the two.

II. The Master confirms this argument in His encouragement of those who care for the poor. He says, "Thou shalt be recompensed at the resurrection of the just." (Luke 14:14). This reminds us of His promise of reward at His coming. (Rev. 22:12).

III. Again, He speaks of the class who "shall be accounted worthy to obtain that 'world' (age or dispensation) and the resurrection which is from among the dead." (Luke 20:35). In this pregnant utterance He opens to us the fact that some will come forth from among the dead, while others who are not worthy of this glory shall abide their time. They will be raised, but not to His glory and honor; this shall be conferred upon those who are allowed to participate in the first resurrection.

IV. St. Paul evidently had this in mind when he spoke of the fellowship of Christ's sufferings and conformity to His death, "If by any means I may arrive at the resurrection from among the dead." The critic may reply that we are not following the King James Version. Very true, but we are giving the rendering which all critical research sustains. "The Greek phrase is *'teen exanastasin teen ek nekron*, and the literal translation is 'the out resurrection from among the dead,' which peculiar

construction of language gives a special emphasis to the idea that this is a resurrection out from among the dead. Our version renders it 'resurrection of the dead,' which is especially wrong, for the Greek preposition *ek* occurs here in a duplicate form, in all the oldest manuscripts."—W. E. Blackstone.

Rev. J. H. Brookes makes the following comment upon this passage:

"The Greek word for resurrection is *Anastasis*, but here the apostle actually invents a new word to set forth this distinct resurrection unto which he desired to attain. It is composed of the ordinary word, *Anastasis*, together with the preposition *ek* or *ex*, which, as already stated, means 'out of, from, or from among.' Not only so, but the article 'the' is repeated after this compound and unusual word, and followed by the preposition *ek* again. Hence a literal rendering of the passage is as follows: 'If by any means I might attain unto the out resurrection (or, as we might say, the elect resurrection), the one, or that one, from among the dead.'"

In vindication of the foregoing we offer this thought: If we follow the common version it will land us in materialism. To insist that Paul was striving, "If by any means he might attain unto the resurrection of the dead," would force us to the conclusion that he would not be raised at all unless he should strive; then what becomes of the sinner, the lukewarm church member, and all other indifferent people? They do not strive for a resurrection, and hence they would never be raised. The conclusion is inevitable—they would not rise from the dead,

since only those will be raised who strive for it. But this would drive us to the doctrine of conditional immortality and would contradict the doctrine of Christ, of Paul, and of other Gospel writers, who tell us that, "As in Adam all die, so in Christ shall *all* be made alive." That some shall come forth "unto a resurrection of life, and others to a resurrection of damnation," and that "the dead, small and great, shall stand before God" (1 Cor. 15:22; John 5:29; Rev. 20:12).

The apostle's intense desire for a resurrection from among the dead sustains our position that there is a resurrection unto honor and glory, in which those will not participate who do not seek after it—strive for it. To be on a stretch for a resurrection which comes alike to all seems unnecessary; but if we may not be raised without striving, then the resurrection is clearly conditional, and the bulk of humanity will miss it altogether. But when we recognize two resurrections, differing in time and circumstances, we can see why our great apostle should bend his energies that he might attain unto that which brings with it honor and glory—"the out resurrection, which is from among the dead ones."

The force of this expression, *exanastasis. ek ton nekron*, out of, or out from among, the dead, may be seen in various places in the New Testament. It is used in whole or in part in nearly if not all those passages which speak of the resurrection of Jesus. For example, see the Greek in the following: "Jesus showed himself to the disciples, after that he was risen from the dead" (Jno. 21:14).

“They preached through Jesus the resurrection which is from among the dead” (Acts 4:2). “But now Christ has been raised from among the dead” (1 Cor. 15:20). “According to the working of his mighty power, which he wrought in Christ, when he raised him from among the dead” (Eph. 1:20). “Who is the beginning, the firstborn from among the dead” (Col. 1:18). “Ye are risen with him through the faith of the working of God, who hath raised him from among the dead” (Col. 2:12). “To wait for his Son from heaven, whom he raised from among the dead” (1 Thess. 1:10). “Who hath begotten us again to a living hope, through the resurrection of Jesus Christ from among the dead” (1 Pet. 1:3). “Jesus Christ, the faithful witness, the first-born from among the dead” (Rev. 1:5).

Now we know, apart from the study of the words used in the original, that the translation here given in each of these passages conveys the truth, because Jesus was literally and emphatically raised *from among the dead*; i. e., He came out of the grave, while others remained, and they continue there to this day. In like manner, His holy sleepers shall come forth at His call from among the dead—leaving others behind for a resurrection unto shame at the end of the thousand years.

V. Again, this truth is illustrated by the regeneration of believers. Through faith they are born again, “that like as Christ was raised up from among the dead by the glory of the Father, so also we should walk in newness of life” (Rom. 6:4). Paul makes this use of the idea when he speaks to the Colossians about being “risen with Christ”

(3:1), and exhorts the saints at Rome to not yield their members up to the lusts of the flesh, but "yield yourselves unto God as those that are alive from among the dead" (Rom. 6:13). Sinners are not all raised to newness of life, and hence those who exercise faith are raised up from among them, and this truly exemplifies the resurrection of the holy ones—the Master's sheep, who know His "voice" and will come at His call (Jno. 10:4), even from among the sleepers in the dark caverns of the tomb.

VI. The doctrine of a first resurrection is also set forth by the apostle in the following:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede, go before) them which are asleep.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:15-17).

In the passage before us there is no provision made for the resurrection of any but those that "are asleep in Jesus." An opponent of the doctrine for which we are contending has dwelt at length upon the fact that the word "first" contrasts the resurrection of the dead in Christ, not with the rest of the dead, but with the translation of the holy living. Certainly. But we notice that following the raising of the holy dead comes no raising of sinners, but the translation of those ready to meet Him from among the living. The holy living are to be caught up, while the unprepared

are left to the terrors of the great tribulation (Rev. 6:13-17). In like manner the holy dead are raised, while the others await the judgment of the great white throne" (Rev. 20). The ascending ones are the elect—the called out, in each case, some being left behind who were among the living, and some who were numbered with the dead.

"But," cries the objector, "did not Jesus say, 'Every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day;' and does this not overthrow the idea of a first resurrection, by showing that none are raised till 'the last day?'" This seems a plausible objection. But it was with reference to the Lord's coming and the attending judgment, that Peter said, "one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8-10). All these events—the judgment and both resurrections—occur on "the last day," but it continues for ten centuries. The saints are raised in the dawn of this judgment day, the "rest of the dead" in the fading twilight. (See next chapter).

VII. We come now to the investigation of the twentieth chapter of the Revelation, in which the doctrine of a first resurrection is explicitly set forth. To it we must devote a chapter.

Revelation, the Twentieth Chapter.

CHAPTER VII.

We trust our reader will study this chapter carefully for himself in connection with our comments. It will be well to read it in the Revised Version, or better still, in the original, if possible.

The coming of the Lord is set forth in the preceding chapter (19), where He is seen riding out of heaven on His white horse, followed by the armies of heaven (verses 11-14). The occasion is the marriage of the Lamb, over which there is great exultation (verses 7,8). At the same time the great tribulation occurs, in which the bodies of men and beasts are turned over to the fowls of heaven (verses 17-18). The beast (anti-Christ) and the false prophet are cast into the lake of fire, and their followers are slain with the sword of the conquering Leader (verses 20,21). Then follows our lesson, Christ having taken the world from under the dominion of Satan who himself shall be incarcerated in the dungeon of the abyss. Accordingly the great angel seizes him as a criminal and thrusts him into the dungeon, for a period of a thousand years. He has been the world's destroyer from the time when Adam lost Eden; now he himself is an unwilling prisoner at the hands of God's angel-sheriff. For once the world has a breathing

spell, a freedom from his pestiferous presence. Blessed riddance!

At this juncture the Master takes up the reins of universal empire, in the administration of which He is to be assisted by the holy ones who in the past have proved true to Him. The living are translated (1 Thess. 4:16). The holy martyrs, together with those who have not received the mark of the beast, are raised from the dead and crowned heirs of the kingdom. This is declared to be the first resurrection; that is, first of a general character. Christ had been raised and had brought with Him samples of His victory over death. But this resurrection includes all those who are worthy to be accounted king-rulers with Himself.

There are those who deny the literalness of this resurrection. S. Williston says: "The first resurrection is *wholly spiritual* (*italics his*), being intended to describe a moral change of our world." (Millennial Discourses, page 40).

G. W. Wilson, another post-millennial writer, says: "The taking of the souls of the martyrs and placing them on the throne was the first resurrection, and restoring Satan to power by his deception to deceive the nations 'was *the being restored to the living again.*' (*Italics his*). In both cases it was the cause they stood for that was resurrected, and not the bodies of the individuals who had been slain for the cause they represented." (The Signs of Thy Coming, page 15).

The cause represented by these dear brethren must be very weak, judging from the straits to which they are driven in its defense. Here we

have a plain account of the closing period of the present dispensation, together with a brief account of the "thousand years" period, to which is added the white throne judgment; that is, the judgment of the Great Day. But these writers would rob the whole picture of any literal significance.

They spiritualize the rising from the dead of all classes, and render this great picture of the judgment a mere figure of speech. Such exegesis would despoil the Bible of all prophetic and inspired significance, and would leave humanity a prey to the mere caprices of men. If the position defined by our brother Wilson be maintained, it will clearly land us in Spiritualism. Who but a spiritualistic medium would place disembodied souls on the throne of universal empire? We are aware that the passage uses the term "souls," but it does not enthrone them. They are first seen in their disrobed condition. John says, "They lived again." What did their death mean, but simply the laying aside of their bodies? And what did their living again mean, but the restoration of their bodies to life, as over against their death?

Again, this term "souls" is used quite frequently in the Scriptures to represent men in their bodies. Three thousand "souls" were added to the church (Acts 2:41). Seventy-five "souls" went with Jacob into Egypt (Acts 7:14). Two hundred and seventy-six "souls" were with Paul on the ship (Acts 27:37). Eight "souls" were delivered from the flood by Noah's ark (1 Pet. 3:20). So we see that the play upon the word "souls," indulged in by some who taboo the idea of *souls* seated upon thrones, is a

mere quibble, especially when the inspired writer tells us that they who were martyred "lived again;" i. e., were restored to life.

Again, if this is simply a spiritual reviving, what does it accomplish? It does not save sinners. For the subjects of it are only martyrs, and those who have not received the mark of the beast. For "the rest of the dead lived not again until the thousand years were finished." Hence, our friends, in their efforts to explain away the literal first resurrection by one that is wholly spiritual, attempt to have the whole world converted by a theory which plainly declares that *none are saved* except those who were previously the holiest among men. They make no provision for the conversion of drunkards, harlots, libertines, gamblers or other sinners, for the plain declaration is that the rest of the dead lived not again for a thousand years. Only holy ones, martyrs and those of like spirit, are subjects of this rising again. They are supplanting a literal raising of the dead saints by a resurrection, or regeneration, of those who are saints to begin with.

Furthermore, if this be a spiritual millennium, only those who shall have died before it began will be allowed to participate, since those who have never died are not martyrs. But sinners who need the spiritual resurrection, or regeneration, are not competent to receive it, having never been martyrs. But the passage is not subject to any such restrictions. The holy living upon earth shall have the full benefits of this blessed privilege, while the holy dead of all ages, coming forth from their graves, will share in its happiness.

According to the theory we are opposing, none of the sinners will be changed during the thousand "years," only martyrs, and those who have not received the mark of the beast. They will all, however, be changed at its close. None but martyrs and other holy ones lived during this period, but the rest of the dead lived when the chiliad ends.

By our opponents' way of putting the case, no sinners are converted while Satan is bound, and all of them are saved when he is loosed. Truly, "the legs of the lame are not equal."

That noted scholar, Dean Alford, in his comments at this place says: "As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. . . . If the first resurrection is spiritual, then so is the second, which I suppose no one will be hardy enough to maintain. But if the second is literal, so is the first, which, in common with the primitive, and many of the best modern expositors, I do maintain, and receive as an article of faith and hope." He and others testify that those who lived next to the apostles, and the whole Church for three hundred years, understood this subject in the plain, literal sense. Again, we argue the literal resurrection from this passage because of the force of the original word *anastasis*, which is seldom, if ever, used, in any other sense than to represent a resurrection. "The word here rendered 'resurrection' is more than forty times used in the New Testament and four times in the Apocalypse, and always in the one only sense of rising again of the body, for it alone is under the

power of death. The emphasizing of it as a resurrection cannot, with any degree of propriety, be understood of any mere metaphorical or symbolical rising. The placing of it as 'a first' in a category of two resurrections, the second of which is explicitly stated to be a literal rising again of such as were not raised in the 'first,' fixes the sense to be a literal resurrection." (Lectures on the Apocalypse, Vol. III., page 317).

Here is, first, the vision of disembodied souls, then of their reanimation. This reanimation must mean a literal rising from the dead, for the two words employed in the passage puts the matter beyond dispute. "*They lived*"—*ezesan*—is language which is never, in the New Testament, applied to the soul disembodied, but to man in his complete condition of body and soul united; and "This is the first resurrection." Anastasis defines this living to be bodily reanimation, since the word in the New Testament, with perhaps a single exception, always signifies corporeal resurrection, so that the phraseology employed seems to render it impossible to apply the vision to a condition of disembodied existence, or to the quickening of spiritual regeneration" (Ecce Venit, pages 218, 219).

Moreover, we read, "They lived and reigned with Christ." How can principles live and reign, or how can a revival of spirituality be used, and made to represent kings and priests unto God? Spiritual revivals are generally gradual in their beginning, and, we believe, are, without exception, gradual in their decline. But this is definite in its beginning and in its end. Simply a period of one

thousand years—no more, no less. If the millennium is simply a triumph of righteous principles, what does the binding of Satan stand for? What is the meaning of his being “loosed for a little season?” What, also, shall we understand by the falling away of men, the number of whom is as the sands of the sea? What is the fire that destroyed them? What is the meaning of Satan being cast into the lake of fire? What is the purport of the dead, small and great, standing before God to be judged? How are we to know that the dead are to receive their final destiny as set forth in the closing verses of this chapter, if we consent to spiritualize away the first six verses? Truly, we have no significance in all the prophecies if we are to turn over this plain passage to those who would warp and twist its revelation to suit their individual whims.

THINGS TAUGHT IN THIS CHAPTER AND
KINDRED PASSAGES.

The reader of this book should bear in mind the following points: First, the kingdom of our Lord abides forever (Dan. 2:44; 7:18). Second, the thousand years of this chapter is a judgment day period. It is a time of renovation. Third, it is to be followed by a new heaven and a new earth, wherein dwelleth righteousness. Fourth, one day with the Lord is as a thousand years (2 Pet. 3:8).

And this is the judgment day. Fifth, at the beginning of this day Christ comes, Satan is bound, the saints are raised and unite with Christ in the ruling of the nations (Isa. 32:1; Psa. 2:8,9). Sixth, the whole world is brought under the beneficent rule of God. The gospel is preached throughout the earth, most of whose inhabitants are truly converted, but many of whom are simply restrained by authority. Seventh, Satan is loosed at the end of the thousand years for the purpose of sifting men, to see who will prove true to God. Many will join him in rebellion; in fact, all who are not rooted and grounded in God. Eighth, this ends his work. He is again arrested and summarily dealt with, being cast into the lake of eternal burnings. Ninth, fire falls from heaven, as mentioned in the third chapter of second Peter, and the elements melt with fervent heat. Tenth, then is fulfilled the picture set forth by Jesus (Matt. 25: 31-46). The dead, small and great, stand before God. Sinners of all ages and nations take their places at His left hand; while those who were saved but not prepared for the first resurrection, being unfit for rulership, and all who have died during the thousand years, in the love of God, take their places at His right hand. Eleventh, the old order of things passes away in the general conflagration of that day. All earth's sicknesses, pestilences, horrors, trials, poverty and heartaches, along with its thrones and powers, and old death itself, the chief enemy of man, pass away. The earth, made new, arrayed with dazzling splendor and indescribable beauty, becomes the resident place of the race re-

deemed. The earth will continue to be the habitation of man as if the first Eden had never been forfeited by sin. (See our chapter on The Kingdom.)

OBJECTIONS ANSWERED.

The ground upon which we have entered has long been the battlefield of theologians. There are many who utterly repudiate the idea of a "first" and a second or subsequent resurrection. They insist that there is but one, and that all the dead are raised simultaneously. Rev. G. W. Wilson, in his book, "The Sign of Thy Coming," trying to overthrow the doctrine of the first resurrection, insists that the whole of the Apocalypse is a book of symbols, and that it was all fulfilled in the first century of the Christian era, and he thus is led to assert that "the book of Revelation is utterly silent as to the end of all things" (page 289). In fact, there are writers who, rather than concede the teaching of the Apocalypse as to the return of Jesus, and the overthrow of His enemies and the ultimate establishment of His kingdom in the earth, have gone to the extreme of utterly repudiating the book of Revelation and discarding it from the canon of Scripture. Thus post-millennialism would mutilate the Bible, and destroy the book which reveals our Lord in His kingly character, and upon the study and keeping of which He has placed great reward.

But the opponents of the first resurrection claim to have Scripture for their teaching. Let us examine the passages most commonly put forth by them.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2).

The contention is, that the resurrection here spoken of is universal, because some come forth to life and some to shame and contempt. If their position is well taken, why should the verse begin with the word "many?" If the resurrection here announced is universal, we should have the word "all" in the place of "many." If from among a multitude I assert that *many* are raised, the inference is that there are others that are not raised. And if I mean that *all* are to rise I should not use this term.

But to set this matter forth in its clearest light, we give our readers the benefit of the translation of the learned Tregelles: "The many from among the sleepers of the dust shall awake; these shall be unto everlasting life, but those (the rest of the sleepers, those who do not awake at this time) shall be unto shame and everlasting contempt." He adds that "The word which in our Authorized Version is twice rendered 'some,' is never repeated in any other passage in the Hebrew Bible, of taking up distributively any general class which had been previously mentioned; this is enough, I believe, to warrant our applying it here to the whole of the many who awake, and second to the mass of those who do not awake at this time, and it is clearly not a general resurrection; it is 'many from among,' and it is only by taking the word in this sense that we gain any information as to what becomes of those who continue to sleep in the dust of the earth."

In support of his position, he quotes two of the most learned Jewish Rabbis, Saadiah Haggaon, in the tenth century, and Aben Ezra, in the twelfth. He afterward says that this translation as given is undoubtedly correct, as affirmed by Gerard Kerkherdere.

Thus our position is fully maintained by these weighty names. They teach us that the resurrection spoken of by Daniel is clearly double. From this Scripture we learn (1) That immediately succeeding the great tribulation comes the deliverance of Daniel's people, the Jews (verse 1), and the resurrection of those who are unto everlasting life through grace. (2) Those who are not then raised remain to the final resurrection, viz., that of the "great white throne judgment," when they shall be called forth to shame and contempt—the resurrection unto damnation. Gordon well says: "Here, if our authorities are correct, we have an idea of the first resurrection with its eclectic and separate character.....set forth." (*Ecce Venit*, page 225).

II. John 5:28,29. This Scripture is used by post-millennialists as a regular Gibraltar. Their forces may be found here in great numbers. They dwell much upon the word "hour," and insist that the good and evil of all ages will pour forth from their graves *en masse*. If this Scripture stood alone, and was the only revelation on the subject of the resurrection, we might safely concede their demand, but when we have a plain and explicit declaration that there is a "first resurrection," in which only the holy have part, while "the rest of the dead

live not again till the thousand years" expire, it behooves us to investigate the meaning of the passage lest we jump to a premature conclusion. We know that the word "day" is frequently used to represent an extended period of time. How often, in common speech and literature, we find the expressions, "our day" and "their day," so used as to cover a period that may extend over centuries.

Furthermore, the six creative days are well nigh universally conceded to represent periods of vast length, perhaps thousands of years in each "day."

The word "hour" itself is so used in the Scriptures, even as the term "day," but three verses preceding the passage we are commenting upon. The Master says:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." (John 5:25).

If the living of the dead, in this connection, refers to spiritual life, the "hour" is not yet ended, for men are still called unto the life of Christ. If the reference is the resurrection of the dead, the "hour" which the Master said "now is," is certainly not completed, for while a few were raised immediately after his own resurrection, yet the general resurrection, for all the dead, has not yet occurred. Hence this *hour* is more than eighteen centuries in length by either mode of interpretation.

Saint John also uses this word just as Jesus did. "Little children, it is the last hour, according as ye have heard, that the anti-Christ is coming, even

now many anti-Christ's have arisen, whence we know that it is the last HOUR." In the Common Version the Greek word "*Ora*," is rendered "time," but we have given a literal translation. Such is the Greek, and it is the same in all these places. (John 5: 26-28; 1 John 2:18). So, more than eighteen hundred years ago, the beloved John said: "It is the last hour." Truly, it is rather a long hour, and yet it is the declaration of an inspired writer. Now, if the "hour" of the anti-Christ may continue for eighteen centuries, I can see no reason why the "hour" of the resurrection, when "all that are in their tombs shall hear His voice and come forth," may not cover a yet shorter period, viz., one of ten centuries.

From a popular writer we have the following: "At the appearance of the Lord from heaven, the age will open in which all that are in their graves will come forth, but some at the beginning and some at the end of the age."

III.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (Matt. 25:31,32).

Here, says the objector, we have the dead, small and great, standing before God, and being separated, the holy from the unholy. Very true, but this is that judgment which Christ has set forth in the twentieth chapter of the Revelation, where it occurs at the end of the one thousand years (verses 8-15). But, says the objector, this is

“when the Son of man shall come, and shall sit upon the throne of His glory.” Certainly; it is a scene in the drama connected with His coming. But remember, the judgment day covers a period of a thousand years, and the little season beyond. The millennium is a period devoted to the judgment of the living nations; after which Satan, being loosed, raises an insurrection, which terminates in his incarceration, the destruction of his allies, and the final judgment of the dead. This includes all who die during the millennium, and the wicked of all ages. But His saint-rulers are not in it, for they have been with Him in His glory during the entire millennial era.

A concert is advertised, in which the rendering of Haydn’s “Messiah” is promised. A countryman brings his family to the performance, with special reference to this great chorus. He sits for an hour while many other scenes are being enacted, when, suddenly rising, he leaves the place, declaring the concert a fraud, saying that he had gone especially to hear the Messiah, and it had not been rendered. He barely passes the door when the great chorus breaks upon the air; the promise is fulfilled; the curtain falls, and the concert is ended. Our friend left too soon. In connection with His coming, our Saviour promises the gathering of the dead, small and great, before Him for judgment. To His beloved disciple He reveals that the charter members of His kingdom will be raised at the beginning of this resurrection “hour;” and will join with Him in the shepherdizing of the nations of the earth for a *chiliad*; after which the

rest of the dead shall be called before Him. Thus we see that the twentieth chapter of the Revelation becomes the key to the judgment scene, as recorded in Matt. 25:31-46.

IV.

"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10).

The opposer of the first resurrection considers this an entire refutation of our doctrine. He contends that there is no time for a thousand years' reign upon earth, since Peter has declared that in the day of the Lord the elements shall melt with fervent heat. In answer, we call attention to the eighth verse of the same chapter. The apostle warns us against depending upon the twenty-four hour theory of the judgment day.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (verse 8).

We are notified that this day of judgment shall cover a period of a thousand years. Now, if the reader will turn to our key (Rev. 20), he will find Christ and His saints judging the nations of earth for a period of ten centuries, while Satan is bound in the abyss. It is after his being loosed for a "little season" that fire falls from heaven, the elements melt, and the old earth gives place to the new.

V.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

It is argued from this Scripture that the judgment of all the dead is synchronous, and transpires immediately upon Christ's appearing. But this does not follow of necessity. The Greek word *kata*, rendered "at" in the King James, may be translated "according to," and it is so put in some versions. The force of the argument is this: He will, when He appears, inaugurate a kingdom by the principles of which He will in due time judge both the living and the dead; or if this point be repudiated, He will at His appearing inaugurate the judgment of "first," the living, and "second," the dead. The passage says nothing as to the consummation of this judgment.

That will be a glorious time when Christ and His saints of the first resurrection take the dominion. We close this chapter with the following wonderful description of the glorious event:

The completion of this resurrection introduces a wonderful change in the earth's history. It is the breaking through of an immortal power; a power which sweeps away as chaff before the wind the whole economy of mortal and Dragon rule, and thrusts to death and Hades every one found rising up or stiffening himself against it; a power which shears the old Serpent of his strength, binds him with a great chain, locks and seals him up in the Abyss, pulls down all his works, tears off and clears away all his hoary falsehoods, which have been oppressing, deceiving, misleading and swaying the world to its destruction for so many ages; a power which gives to the nations new, just and righteous laws, in the administration of immortal

rulers, whose good and holy commands men must obey or die; a power which at once cuts the cords of life for every dissembling Ananias and Sapphira, blasts every Nadab and Abihu that ventures to offer strange fires before the Lord, consigns to death and burning every Achan that covets the Babylonish garment or wedge of gold which God hath pronounced accursed, and causeth the earth to open her mouth and swallow up on the spot every Korah, Dathan, and Abiram that dares to open his mouth against the authority of the holy princes whom Jehovah hath ordained; a power which grasps hold of the plethoric fortunes accumulated in meanness and oppression, and held in greedy avarice for the pampering of lust and pride, hewing them down in righteousness and scattering them in restitutions to those out of whom they have been so uncharitably and dishonestly ground and wrung; a power which goes forth in vindication of the worthy poor, the oppressed, the weak, the friendless, and the down-trodden, the righting of their cause, the maintenance of their just claims, and the enforcement of truth and brotherhood between man and man; a power which lifts the mask from deceit, pretense and false show, puts each one in his true place according to what he is, gives credit only where credit is due, stamps an effectual condemnation on all false weights and measures, and tries everything and everybody in the balances of a strict and invincible justice. I think of the coming in of that power, of the havoc it must needs make in the whole order of things; of the confusion it will cause in the depraved cabinets, and courts,

and legislatures of the world, of the revolution it must work in business customs, in corporation managements, in political manipulations, in mercantile and manufacturing frauds, in the lies and hollownesses which pervade social life; of the changes it must bring into churches, into pulpits, into pews, into worship, into schools, into the newspapers, into book-making and book-reading, into thinking and philosophy, and into all the schemes and enterprises, judgments, pursuits and doings of men; of how it will affect literature, art, science, architecture, eating, drinking and sleeping, working, recreating; of what it must do concerning playhouses, and rumshops, and gambling hells, and the unhallowed gains by which great masses of people have their living and keep themselves up in the world. And as I thus begin to realize in imagination what the irresistible enforcement of true and righteous administration in all these directions and relations necessarily implies, I can see why the book of God describes it as a shepherding *with a rod of iron*, and calls it a breaking like the dashing to pieces of an article of pottery. Think of the sudden collapse of all the haunts of sin, the rooting out of the nests and nurseries of iniquity, the clearing away of the marshes and bogs of crime, where every style of damning pestilence is bred, and the changes that must hence come; think of the summary abolition of all infamous cliques, combinations, and rings—political rings, whisky rings, municipal rings, State rings, railroad rings, mercantile rings, communistic rings, oath-bound society rings, and a thousand kinds of other rings

—all the children of wickedness, hindering just law, suppressing moral right, crippling honest industry, subsidizing legislation, corrupting the press, robbing the public treasuries, eating up the gains of honorable occupation, perverting public sentiment, spotting and exorcising men who cannot be made the tools of party, transmuting selfish greed and expediency into principle, razeeing the dominion of virtue and intelligence, subordinating the common weal to individual aggrandizement, and setting all righteous administration at defiance; think of the universal and invincible dragging forth to divine justice of every blatant infidel, perjurer, liar, profane swearer, drunkard, drunkard-maker, whoremonger, hypocrite, slanderer, trickster, cheat, thief, murderer, trader in uncleanness, truce-breaker, traitor, miser, oppressor of the poor, bribe-taking legislator, time-serving preacher, mal-practitioner, babe-destroyer, friend-robber, office-usurper, peace-disturber, and life-embitterer; think of the instantaneous going forth into all the world of a divine and unerring force, which cannot be turned or avoided, but which hews down every fruitless tree, purges away all chaff from every floor, negatives all unrighteous laws, overwhelms all unrighteous traffic, destroys all unrighteous coalition, burns up every nest of infamy and sin, ferrets out all concealed wickedness, exposes and punishes all empty pretense, makes an end of all unholy business, and puts an effectual stop to all base fashions, all silly conceits, all questionable customs, and all the hollow shams and corrupt show and fastidiousness of what calls

itself society, transferring the dominion of the Almighty dollar to Almighty Right, and reducing everything in human life, pursuits, manners and professions to the standard of rigid truth and justice; think of the tremendous revolution, in all that the eye can see, the ear hear, the hand touch, the heart feel, or earthly being realize, that must needs attend the putting into living practical force of such an administration; the high it must make low, the famous it must make infamous, the rich it must make poor, the mighty it must make powerless, the loud it must sink into oblivion, the admired and worshipped it must turn to disgrace and abhorrence, the despised and contemned poor it must lift into place and respectability;—the different impulse under which every wheel must then turn, every shuttle move, every hammer strike, every foot step, every mind calculate, and every heart beat; the change that must come over the houses we enter, over the streets we walk, over the people we meet, over the words we pronounce, over the food we eat, over the air we breathe, over the sunlight of the day, over the repose of night, over the spirit of our waking hours, and the very dreams of our slumbers, and over all the elements, relations, activities and experiences which go to make up what we call *life*; think, I say, of all this tremendous revolution, and conceive it going into invincible effect, unchangeably, without compromise, at once and forever, and you may begin to have some idea of the alteration which the First Resurrection is to introduce into the history of our earth. For this, and nothing less than this, is the meaning of

this, sitting upon thrones, receiving power of judgment, shepherding the nations, and reigning on the earth, on the part of these blessed and holy immortals. (Seiss, in "Lectures on the Apocalypse," Vol. III., 327-331).

The Translation and The Rapture.

CHAPTER VIII.

We have spoken of the resurrection from among the dead. At the same time, in the same manner and by the same power, there is to be a translation from among the living, of those who are prepared for it. The holy dead will be raised like Jesus, the holy living, transformed in an instant, by the same power Divine, like Enoch and Elijah, will be caught up to meet their descending Lord. One taken, from the field, the mill, the bed, the other left. The risen and translated constitute jointly the church of the first-born and will be forever with the Lord (1 Thess. 4:15-17).

Our bodies are now under the dominion of disease and death. But when our Saviour shall appear in kingly glory and majesty, He will work in His people such a renovation of their mortal bodies as will make them like unto His own. St. John says, "When he shall appear" "we shall be like him" (1 John 3:2). In like manner, St. Paul declares, "We shall not all sleep, but we shall all be changed, in an instant, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living saints) shall be changed. And when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall

come to pass the word that has been written 'death is swallowed up in victory' " (1 Cor. 15:51-54). The change in the dead is from corruption to incorruptibility; the change in the living is from mortal to immortality. In each case death is defeated; his captives are wrenched from him on the one hand, and his prospective victims on the other. This same gracious truth is brought out in the words of the evangelical prophet,

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain." (Isa. 26:19-21).

That graceful writer, Rev. A. J. Gordon, comments as follows: "Incomparably beautiful are the prophet's inspired words, when freed from the translator's interpolated words: 'Thy dead shall live, my dead body shall they arise.' The sainted sleepers, though under the deep humiliation of corruption, He disdains not still to call 'My body.' Strangers and pilgrims in the earth, they have pitched their tents in the grave for a night, saying with their Lord: 'Moreover my flesh shall tabernacle in hope.' And the first incident in the advent consummation will be the summons for these sojourners in the tomb to strike their tents, and, with the living, to take up the march to meet the coming Bridegroom in the air." "Then those upon the earth under sentence of death, and those in the earth, under the dominion of death, will shout to-

gether their triumph over the last enemy" (Ecce Venit, pages 239-241).

The Rapture thus includes the saints from among the dead of all the ages, and the holy watchers from among the living in the days of our Saviour's appearing.

Paul declares that the descent of the Lord is with a shout and with the sound of a trumpet. "The dead in Christ shall rise first, then the living who remain together with them shall be caught away in the clouds for the meeting of the Lord in the air; and thus always with the Lord we shall be" (1 Thess. 4:17).

The very word church, Greek *ecclesia*, points to the Rapture. It is from *kleesis*, to call, and *ek*, out of. Hence a class of people who are called out from a larger body constitutes the church. They heed His call now and will joyously respond at His appearing, leaving others behind in each case. The church is therefore now and will be at His coming the called out ones. In the nature of the case, the whole world can never be brought into the church without vitiating its character as an *ecclesia*. It must be composed of a select and separated body of people, chosen from among the multitude. Herein is the doctrine of election. We are in the church age; that is, the elective age. "Many are called, but few are chosen." Why? Because they will not meet the conditions. Election hinges upon our obedience to the commands of Christ, and our faith in His shed blood. Peter puts it:

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1:2).

The doctrine of unconditional election and reprobation is unknown in the Scriptures. "Look unto me, and be ye saved all the ends of the earth" (Isa. 45:22). "Him that cometh unto me I will in no wise cast out" (John 6:37). Jesus said, "Ye will not come unto me that ye might have life" (John 5:40).

In this elective dispensation, while all men are called, only those who meet the proper conditions are chosen.

Simeon tells us how God hath visited the Gentiles, "To take out of them a people for his name" (Acts 15:14). This calling-out process is now in operation. Those who meet the conditions, if they fall asleep before the King's return, will be called out of their graves from among the dead, as they were at first called out from among the sinful multitudes of the living. Nor have the dead precedence over the living, who like themselves have answered the divine call, and have separated themselves from the godless multitudes of this world. Those who are obedient to the present call to a holy life in the midst of a God-hating generation shall have the peculiar privilege of responding to the call: "Come up higher," when our Lord shall bid His jewels meet Him in the air.

Christ is the Good Shepherd, and His sheep, whether among the living or dead, know His voice. He goeth before them and they gladly follow (John 10:4). Happy will be the day when they all hear His call and shall enter into that fold from whence they shall go out no more again forever.

As samples were given of the divine power over death, in the resurrection of some in the pre-Chris-

tian dispensations, so there are samples on record of the translation of saints. What is the meaning of the taking away of Enoch and Elijah, but an illustration of the translation of the holy ones who shall be caught up and changed in the twinkling of an eye—in a moment—at His appearing?

On the

MOUNT OF TRANSFIGURATION

Jesus in His kingly glory was joined by Moses, as a sample of the resurrection saints, and by Elijah, illustrative of those who by translation gained their victory over death and entered into the kingdom.

Christ transfigured, Moses raised from the dead, Elijah caught up from among the living, Peter, James and John yet in their flesh—this gives us a picture, in miniature, of the kingdom that is to be.

How may we be prepared for the Rapture?

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” (Luke 21:36).

This is the Master's recipe for those who would participate in this glorious victory over the tribulation sorrows that shall sweep the earth. He who lives the “life hid with Christ in God” (Col. 3:1-3); he who prays continually, who is not worldly in spirit, is pure in heart, sanctified in life, and has crowned Christ within, he shall be awakened at the sound of the first trumpet, if he shall have first “fallen on sleep.” He shall participate in the joys of the first resurrection, if he sleeps with the saints, or shall be changed in the twinkling of an eye, if

he remain among the living. Thus we see that those who are ready for the coming of the Lord shall be permitted to escape the day of vengeance which is coming on the earth.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26:20).

They are in their chambers and shut in with the Lord, like Noah in his ark, sealed of God, while the world is suffering the desolations of the flood.

Paul speaks of God's recompense of tribulation to them that trouble you; and to you that are oppressed repose with us, at the revelation of the Lord Jesus from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel (2 Thess. 1:6-8).

The day of "vengeance," of "indignation," of "tribulation," cannot reach those who are safely sheltered in the ark of His love, riding the topmost waves of the wrath unscathed. The disciples, in the day of Jerusalem's overthrow, were safely hid away beyond Jordan in the heights of Pella; and this is illustrative of the safety of the raptured saints in the day of earth's desolations through the fierce wrath of God, in that greatest of the world's tribulations.

"Oh what rapture shall thrill the hearts of the redeemed, what ecstasy of bliss shall ravish the sorrowing, tempted, troubled disciples of Jesus, when responding to His shout that will sound to the world only as a strange clap of thunder. They shall in the twinkling of an eye be changed into

the likeness of His glorious body, and together with the rising saints, hand in hand with some whose graves have cast a shadow all along their pathway of life, they shall ascend to be with Him forever, and to be done with sin and suffering forever! But what amazement and horror must seize upon the careless, the unbelieving, the worldly, when the husband shall miss from his side the wife who had wept bitter tears over his rejection of her Saviour, and the child shall look around in vain for the mother whose entreaties had been disregarded, and the friends who mingled their sympathies shall silently and suddenly part to meet no more" (Mar-anatha, page 533).

The raptured ones are to be earth's priests and kings under their sovereign Lord and Redeemer—The Christ of God.

"Ere judgment comes on Christendom, the true church will have been, like Enoch, translated to heaven, being with their Lord in the air.... We are not comforted by the assurance of our being gathered to the grave in peace, but by the hope of being gathered to meet the Lord in the air, so that, when the judgments come, we shall not be amid the scenes upon which they are poured, but in the heavens whence they issue." (Plain Papers, pages 94-96).

Rev. J. A. Seiss says: Some of these days or nights,—while men are busy with the common pursuits and cares of life, and everything is rolling on in its accustomed course,—unheralded, unbelieved, and unknown to the gay world, here one, and there another, shall secretly disappear, caught up like

Enoch, who "was not found because God had translated him." Invisibly, noiselessly, miraculously, they shall vanish from the company and fellowship of those about them, and ascend to their returning Lord. Strange announcements shall be in the morning papers of missing ones. Strange accounts shall be whispered around in the circles of business and society. And for the first time will apostate Christendom, and the slow in heart to believe *all* that the prophets have written, have the truth brought home, that no such half-Christianity as theirs is sufficient to put men among the favorites of the Lord.

Brethren and friends, these are neither dreams nor fables. They are realities set forth in the infallible truth of God, and as literally true as anything else in the inspired word. And as you value the prize of our high calling in Christ Jesus, and take this holy book as an unfailing guide, be not faithless, but believing. And if you feel yourself unready for such events, do not think of setting them aside by scoffs and sneers. If they are in the purpose of God, as He so plainly says they are, and as I conscientiously believe they are, your unbelief cannot alter them. Better bestir yourself to be prepared, with your loins girded and your lamps trimmed and burning. There is chance for you yet to be among those favored ones whom God has engaged thus to keep out of the judgment plagues and sorrows; but that this opportunity shall remain to you for another year, or month, or week, or day, or hour, no living man or angel of heaven is authorized to promise. What you do must be

done quickly. To your knees, then, to your Bibles, and to the mercy seat of your God, O man, O woman! "Rend your heart, and not your garments, and turn unto the Lord your God." Let not another day pass leaving you still in your sins; "for in such an hour as ye think not, the Son of man cometh." And may God in mercy grant us each the grace and diligence to be found of Him in peace, without spot, and blameless. (Lectures on the Apocalypse, Vol. I., p. 231).

The Antichrist.

CHAPTER IX.

A difficult subject. It behooves us to be modest, to seek light rather than express ourselves with severe dogmatism.

Much has been written on this subject; some of it wise, much of it perhaps unwise. The Scriptures have much to say concerning this evil spirit or personage, and yet the revelations are of such a character that to master the subject, or to reach any very definite or unanswerable conclusions, is difficult. Among premillennialists opinions are divided concerning the Antichrist into two schools, known as the historical and the futurist. Those who accept what is known as the historical idea locate the Antichrist in the Papacy, and they advance very strong arguments in support of their position. The futurists repudiate this idea, and look for a personal Satan-empowered man, who shall develop and run his course during the last three and a half years of the Christian Dispensation. Perhaps the truth may be found in a combination of the two ideas. We shall not attempt to treat the subject exhaustively, but will examine a few Scriptures and quote a few authorities.

I. WHERE IS THE ANTICHRIST TO BE FOUND?

(a) In the temple of God. St. Paul declares that he exalteth himself above all that is called God, or that is an object of veneration, so that he as God sitteth in the temple of God showing himself off (or setting himself forth) that he is God (2 Thess. 2:4). Satan in the beginning attempted to wrench from God the throne of the universe. Now in the Christian Dispensation we find this incarnate devil assuming the prerogatives of the Almighty, entering the temple of worship, and pretending himself to be God. It is evident, therefore, that the Antichrist is not an infidel; that is, an open opposer of religion, but a hypocrite, a false professor, a pretender, a vice-god. He claims to be God, and yet opposes everything that is holy. His pretensions are accepted by the multitudes. The ten kings receive power from him and give their power and strength to him. Under his leadership they "make war with the Lamb" who overcomes them.

(b) He has dominion over "peoples, multitudes, nations and tongues" (Rev. 17:12-15). The extent of his operations is seen in that he is over all these peoples. His power and success are shown in that they worship him, saying, "Who is like unto the beast?"

II. WHEN IS HE?

This question has been one of the greatest of the battle grounds for theologians. Many of the early Christians thought Nero was he. Others believed that Diocletian was the Anti-

christ. As ages passed these were found to be in error. The Reformers, repudiating the personal idea of the Man of Sin, believed it to be fulfilled in the Papacy as a system, and that its duration of three years and a half, or forty-two months, equaling 1,260 days, was to be understood symbolically, so that the actual time of the Antichrist's power was 1,260 years—a day for a year. Yet others, as we have said, who hold to the futurist view, believe he is to be an incarnate devil, or a man demon-possessed and empowered, whose career shall embrace the limited period of 1,260 days; that is, three and a half literal years. Of course the advocates of this view say he has not yet been manifested. The leading teachers of the futurist school of interpreters believe that his entire career occurs after Christ shall have caught away His saints in the air, and that the great tribulation is brought about by the operations of the Antichrist. If this be a correct view, it may, as a sidelight, determine for us the length of the Rapture. It will doubtless cover the same time as the tribulation, and that will doubtless cover the time of Antichrist's reign.

Each of these schools presents a strong line of argument in support of the positions advanced. No doubt the truth lies between them. They may be each right in the main line of the argument, their error lying chiefly in their exclusiveness—their opposition to the position assumed by the other side.

Answering our question, When is he? we note the saying of John, "Even now are there many antichrists" (1 John 2:18). Thus we know that

his time cannot be limited to the great tribulation period of forty-two months preceding the coming of Christ. Next, we observe the time of his destruction. Paul tells us (2 Thess. 2:8) he is "destroyed by the brightness of his (Christ's) coming." Put these declarations of John and Paul together, and we find there was an Antichrist in the first century, and that he shall continue till the close of the present dispensation at the coming of the Lord. As to when, we therefore answer: From the apostolic day to the close of the Christian Dispensation. In another section of the argument we will attempt to show that there will be a personal and mighty manifestation of the evil character—just such as is set forth by the futurists.

III. WHENCE IS HE AND WHENCE HIS POWER?

The answer is furnished by the word of inspiration. As to his origin, it is plainly hellish; he "shall ascend out of the bottomless pit" (Rev. 17:8). As Christ, the representative of God, came down out of heaven, so the beast, Satan's representative, shall ascend out of the pit. David came forth from the camp of Israel, while Goliath issued from the armies of the Philistines. To the eyes of men it would seem that the ruddy youth stood no chance of victory over the great giant who represented the enemy's forces, so when "the beast" or Goliath of the infernal regions stalks forth upon the battlefield, and there comes forth from Jerusalem the Lamb (Greek, "little Lamb") of God, it would seem that the battle was lost to right and truth, but as the giant Philistine fell before the

ruddy youth, so shall the "beast" go down before the matchless "little Lamb." As the Beast is of hellish origin, so his power is a satanic bestowment. "The dragon gave him his power, and his seat, and great authority" (Rev. 13:2).

IV. WHAT IS HIS CHARACTER?

Just what might be expected when we consider his mission. He is the representative of Beelzebub, his purpose the overthrow of Christ and His people. He is an ally of the infernal armies, and his character befits his undertaking. He is consequently:

(a) *An impudent boaster.* "There was given him a mouth speaking great things" (Rev. 13:5,6).

(b) *A blasphemer.* "He opened his mouth in blasphemy against God" (Dan. 7:25; Rev. 13:5,6).

(c) *A great warrior.* "It was given unto him to make war with the saints and to overcome them" (Rev. 13:7; 11:7).

(d) *A conqueror of many.* "Power was given him over all kindreds, and tongues and nations" (Rev. 13:5-8).

(e) *The Man of Sin* (2 Thess. 2:3). The agent, embodiment and chief representative of sin and Satan.

(f) *The Son of Perdition* (2 Thess. 2:3). This title was elsewhere applied only to the Traitor (Jno. 17:12) who was called "a devil" (Jno. 6:70.)

From the expression, "son of perdition," we are reminded of Judas Iscariot, who pretended to love and follow the Christ, and upon whom the Master bestowed the same title (John 17:12).

(g) He is called "That wicked" (2 Thess. 2:3,8).

Notwithstanding he has this corrupted satanic character, he is found among the followers of Christ, and, entering the Temple of God as if to worship, he there demands the homage of all men, which, strange enough, is almost universally conceded (Rev. 13:8).

V. WHO IS HE?

Our friend of the historical school answers definitely, and we believe correctly. "He is a dreadful enemy of God springing up within the Christian Church." He asks, "How could the prediction be more literally fulfilled than in Romanism—that astonishing eclipse of pagan and idolatrous superstition, under whose shadow two-thirds of nominal Christendom now rests?" He further insists that we shall find the heading up of the prophecy concerning this mysterious evil "In the line of popes having their seat of authority in Rome, and extending their rule through more than twelve centuries of the Christian era." (*Ecce. Venit*, page 109).

Speaking of Paul's prophecy concerning *the man of sin*, "showing himself that he is God," Bishop Wordsworth says: For many hundred years, to this day, the Roman pontiffs have literally fulfilled this prophecy of St. Paul. When Cornelius, the centurion, fell down at Peter's feet and worshipped him, St. Peter forbade him, saying, "*Stand up! I myself also am a man.*" But the self-called successors of St. Peter *sit in the temple of God as God*. For many centuries each of them, at

his inauguration, has taken his seat in God's Church, upon God's altar, and, so sitting, has been adored by men falling down before him and kissing his feet. (Wordsworth on Apocalypse, page 384).

This is true, as borne out by many witnesses. The Popes have represented themselves as the vicegerents of God, infallibility has been voted them, and they have received divine homage. Alexander the Sixth passed under the arch of triumph to his pontifical consecration, beneath the words, "Cæsar was a man; Alexander is a God." To Leo the Tenth one infatuated devotee exclaimed, "Thou art another God on earth." Gregory the Second declared, "All the kings of the earth reverence the Pope as a God on earth." Nicholas blasphemously claimed to do the works of God, and impiously asks, "What can you make me but a God?"

Now, when we come to consider what the Antichrist is, viz., that he is the Devil's representative, parading as God, that, as a Judas among the apostles, he may the more effectually betray the Master, we can readily see that the Antichrist of the middle ages was the Papacy. This beyond question is a fact. The dark ages had their Antichrist, as even the apostolic period. But as Christ has not completed His work, neither has the Antichrist finished his career. The Papacy is waning, the power of Romanism is gradually weakening, but the "man of sin" shall not be destroyed till the glorious appearing of the great King.

We have seen in another chapter that the great-

est tribulation in the history of the nations is to transpire while Christ and His saints are enjoying the festivities of the marriage supper, far above the scenes of earthly anguish and sorrow. May it not even be true that Satan will concentrate all his unmitigated hatred against the Christ, and incarnate his infernal power in some great character who shall be the embodiment of all the concentrated forces of evil? Christ was God in flesh. May not the final Antichrist be the Devil in a human body? As Christ was raised from the dead, may not a Nero be revived by satanic power, and invested with authority to take the lead of all hypocritical, infidel and apostate forces of evil, for a final conflict with the Hero of Calvary? As Christ is about to assume the reins of universal empire and manifest His glory, the accumulated wickedness of the ages may be centered by satanic power in an individual, that he may represent the forces of the infernal regions, as Christ leads and represents the armies of the skies. God is seen in His works, His Church, and in the manifestations of the Spirit, but these do not preclude His greater personal manifestation in Jesus the Christ. So the Antichrists of John's day were many, of intervening centuries a hierarchy, at the end of the days he may head up in a Satan-empowered man.

As we have given Gordon and Wordsworth, as representatives of the historical school, we will hear two equally eminent representatives of the futurist view. Olshausen, on 2 Thess. 2, says: "The representation given of the Antichrist plainly describes him *as a person, as an individual.* A

stream of Antichristian sentiment and conduct pervade the whole history of the world. From this stream, in the last days, proceeds Antichrist, as the completed evil fruit; it will express itself in many individuals, but by all these *one* personality will be considered as the centre of all their striving, and acknowledged as the master by whom they let themselves be guided. All great movements in the history of the world have definite personages for pillars. That the last and utmost development of evil will also attain to its centre *in a personality*, has the analogy of history entirely in its favor. That in Antichrist evil is only to be conceived as an abstract, clearly contradicts the teaching of the Scriptures."

Seiss, remarking upon the same character, has this to say: "This Beast is a supernatural personage. As a political power, he rises out of the convulsed sea of peoples, the same as world-wide powers in general; but as a person, his origin is peculiar. He is repeatedly described as 'the Beast that cometh up out of the abyss.' 'The abyss' cannot mean less than the under-world, the world of lost spirits, the receptacle and abode of demons, otherwise called *hell*. Ordinary men do not come from thence. One who hails from that place must be either a dead man brought again from the dead, or some evil spirit which takes possession of a living man." "He is at once *Anti-God*, *Anti-Christ* and *Anti-Spirit*, antagonizing each particular Person of the adorable Trinity, trampling on their claims, usurping their honors, putting himself into their places, and abolishing all worship and recognition

of either." (Lectures on the Apocalypse, Vol. II., pages 396, 397, 406 and 407).

We see that the teachers of the historical interpretation make a strong showing. In like manner the representatives of the other view make an argument which seems unanswerable. Our position combines them, recognizing an Antichrist through all the centuries, manifested during the dark ages in the Roman Papacy, to-day in it and all fallen churches, and finally in an incarnate demon who runs his race during the limited period of three and a half years in the tribulation time. In Romanism his time may be forty-two months of years, or twelve hundred and sixty years, while in the end the time may be literal days—1260. See chapter on Twofold Prophecy.

VI. WHAT BECOMES OF HIM?

He is consumed by the "breath of his mouth," which indicates a weakening of his power through gospel influences, and this would seem to support the historical view; as this consumption is evidently the gradual breaking down of Rome's power by the gospel of the Reformation. The process has been going on since the days of Luther, and thus the historical Antichrist's power is on the wane; but the destruction is not complete, nor will it be till the final onslaught in the last great battle, in which the King of glory is the conqueror. Then shall Antichrist be destroyed by the "brightness of His appearing" (2 Thess. 2:8).

The Seer of Patmos had a glimpse of the Beast's overthrow. It occurred at the time when the Word

of God, Who is called faithful and True, Whose eyes are as a "flame of fire," and on Whose head were many crowns, rides forth on His white horse to assert His right as "King of kings and Lord of lords" (Rev. 19:11-16).

The Antichrist masses his forces, but the battle ends at its beginning. The Beast is "taken" and cast alive into the lake of fire (Verses 19,20). This strongly supports the personal idea of the Antichrist, as set forth by the futurists. A system, or abstract set of principles, cannot be "cast alive into a lake of" burnings. Only an individual, living person or character can meet the requirements of this Scripture.

Are we not, therefore, right in explaining and combining the two schools of interpretation? Has not the Papacy for hundreds of years clearly fulfilled the prophetic outlines of the Antichrist, and is there not fulfilled before our eyes the waning and weakening by the power of the Reformation and the promised consumption by the "breath of his mouth," and yet are there not unmistakable prophecies of a heading up in some infernal Nero, or Goliath, of all the combined forces of evil? And shall not this "wicked," this "man of sin," this "son of perdition," be cast as the dragon himself, the old Devil, alive at the advent of the glorious Conqueror, into the lake of eternal burnings?

The Dispensations.

CHAPTER X.

There is food for thought in the question of the Ages, *Æons*, or Dispensations. In those Scriptures in which the expression, "The end of the world" (Matt. 24:3; 13:39, etc.) occurs, the original is frequently, if not always, *Æons* (Greek *aionos*). It does not mean the world literally, but the Age, or period, as the Jewish Age, the Christian dispensation. There are Age-worlds as well as space-worlds. Robert Cameron, in his helpful book, "The Doctrine of the Ages," says: "The Time-world stands for a bounded and limited time in the midst of eternity, while a space-world stands for a globe of matter in the immensity of space." Again, he says, "It is to be remembered that the original meaning of *Æon*, in the New Testament, is Age, or period of time. Its relation to eternity is similar to that which 'kosmos' is to space. The one marks off a well-defined world in the universe of space, and the other marks off a well-defined space in the eternity of duration" (Pages 12, 13).

We are in the Christian Dispensation or age, and this was preceded by the Jewish. But that there are other eras of time as clearly marked out and as well defined is a fact commonly overlooked. Christ speaks of the world (Age, *Æon*) to come

when, concerning the sin against the Holy Ghost, He declared that it "shall not be forgiven, neither in this world (Age or Dispensation), neither in the world (Age) to come" (Matt. 12:32). Does this not clearly teach that some sins will be forgiven in the Age to come? We believe it unmistakably shows that salvation will be extended to men during the next Dispensation.* Paul declares that Christ is set "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world (age), but also in that which is to come" (Eph. 1:21). Again he speaks on this wise: "Now unto God and our Father be glory forever and ever" (Phil. 4:20).

Here, and in other Scriptures, the Common Version has it "forever and ever," but the Greek is *tousaionas ton aionon* (the ages of the ages). Now an age, or dispensation, is a limited period of time. If this were not so it could not be in the plural. We cannot speak truly of the eternities with reference to duration, for there is but one eternity. That which never ends cannot be spliced and added to by another of the same length; hence there is and can be but one eternity. But as time is cut out of the endless future, and is necessarily fragmentary, it may be easily broken into periods.† We have

*We do not mean by this to teach a second probation for those who have despised the offers of grace in this gospel period. Our reference is to the continuation of the race under agencies of salvation. See chapter on "The New Earth."

†We speak of the eternities past and future, because time intervenes with us. But we do not talk of the eternities to come, but of breaks in eternity—the ages, or age-worlds to come.

our divisions of time, as hours, days, years, centuries and "ages." May we not say that the minute and the hour are arbitrary? They are simply human divisions for convenience. We might break the hour into ten minutes, or the day into ten hours. But we have adopted a different division. On the other hand, the day, the year, and the age (æon), or dispensation, is an arrangement of divine wisdom—they are God-made divisions of time.

As to the future ages, we cannot say how many there will be till they merge into eternity. There is one revealed "Age to come." And in this period there is to be an habitable world. In Hebrews (2:5) we read, "For unto the angels hath he not put in subjection the world to come (*oikoumenen*, the habitable world) whereof we speak."* The teaching is manifest that "the world to come" is to be inhabited, and hence the idea that all things end with the close of the Christian Dispensation is erroneous. Paul speaks of the "ages of time:" "In the hope of eternal life, which God, that cannot lie, promised before the world began," that is before the ages of time began (Titus 1:2). To the Ephesians he writes concerning their walk in the "age of this world," that is, in the spirit of the world in this age or dispensation (Eph. 2:3). We must remember that this is the age of wicked-

* The word here is not *aionas*, age, but *oikoumenen*, which means "a habitable world," a world suitable for residence. It means that this age is to be followed by one in which the world is to be more healthful than at present, better suited to the increase of population, when men will live long like trees. See Isa. 65:17-25. In the millennium men will live long like the patriarchs—beyond the thousand years there is no death (Rev. 21:4).

ness, and in order to be Christians we must get out of the world; that is, separate ourselves from the evil influences that abound in the world, and will continue in it till the end of the Age (Matt. 13:30). We do not need to leave the earth to be holy (See Jno. 17:15), but to separate ourselves from the spirit of the world in this sinful age while Satan is the world's "prince" or "god."

There are six clearly defined

AGES OR DISPENSATIONS.

There may be more, but these are easily recognized, especially because they each end in a manifest failure on man's part. Paul speaks of the arrangement or adjustment of these Ages as a setting forth of the "manifold wisdom of God" (Eph. 3:10,11). These Ages or Dispensations are like the different rooms or stories of a house, each being built upon the other, rising above it. Like the rungs of a ladder, these Ages are built or knit together in Christ Jesus, who is the stay and support of them. This may possibly explain His language when He declared, "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man" (John 1:52).

Let us see if we cannot locate and define the six divisions of the Ages. First, the Edenic. Second, the Antediluvian. Third, the Noachan. Fourth, the Mosaic. Fifth, the Christian. Sixth, the Millennial. Beyond the millennium, there may be other ages bounded by limitation, as we have already hinted. It seems very clear to the writer that there

is to be at least one more dispensation in which Christ as Son of man shall reign without a rival; but concerning questions of this character it were better not to dogmatize, since the Word is not clear or specific.* But this lack of definiteness in revelation is not conclusive evidence against the possibility of successive eras of time, before the dawn of eternity. The Jew made sure that there could be but one other age. He thought that the canon of the Scriptures was completed with Malachi, and that the perfect kingdom would follow the advent of the Messiah; but we see that he was mistaken. In like manner, beyond the millennium, Age may succeed Age, and even the canon of Scripture may be greatly enlarged. With the writer this is a mere conjecture; it may, or it may not be true. But let us examine the Dispensations concerning which there can be no doubt—those clearly defined.

(1) *The Edenic.* This Dispensation was of short duration. Happy period! and yet so soon forfeited! From a holy, happy pair, with every want supplied; no sorrow, labor or trouble; with the animal world affectionate and docile; angels as daily visitors, and the frequent companionship of God Himself, Adam and Eve it would seem could have desired no more. But the serpent in his malignity led the happy pair astray, and Eden was lost. As the *proteges* of God it was intended that they should be cared for, protected, and every want supplied from the bounties of the Almighty. In other words, God intended to make a gentleman of Adam, but he proved un-

*Let the careful student see French's "After the Thousand Years." Price, \$1.00 Pickett Pub. Co.

worthy. Driven from the garden, he was forced to delve for his living; and then like the groveling worms of the dust pass into his grave, and suffer the ravages of death and dissolution. Prior to his fall Adam had borne the image of God. But sin enters, and sad is the wreck. Thus ends our first Dispensation. Like those to follow, it sets forth the failure of man.

(2) *The Antediluvian Age.* Man begins this era in a fallen condition, and ends it in the flood. Holiness forfeited, Eden lost, the fellowship of God withdrawn, and Satan in full charge, man appears at his worst. Wickedness increases, depravity intensifies, until the whole world, estranged from God, becomes unspeakably sinful,

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

"The earth also was corrupt before God; and the earth was filled with violence.

"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:5-12).

The Almighty was an interested spectator while His creature was following the bent of his fallen nature. Natural light was insufficient to work redemption. The Spirit must strive with man (Gen. 6:3). God would have saved the race quickly, but the disease was too deep-seated. Man was so thoroughly involved in transgression, so perverted in nature and corrupted in character as that God could not work his redemption with the agencies at hand.

We know of no resurrection during this period. But it was then Enoch walked with God, escaped

the sting of death, and by translation taught the world of a future life. Noah in his ark is also an illustration of the saints in the rapture period. While the world was in its fearful tribulation, the prophet was high in mid-heavens, shut in by the hand of God, so will be the saints at the marriage of the Lamb, while the world is overwhelmed by the horrors of the greatest of all tribulations—they will be in their ark. In this post-Edenic period we find but few true to God. “Darkness covers the earth, and gross darkness the people.” Paul delineates their fearful wickedness in the first chapter of Romans. The record informs us that God repented having made man, that “it grieved Him at His heart” (Gen. 6:6). What this means I do not know. It seems hard to reconcile it with his foreknowledge of all things; but the record is plain and unimpeachable. Did you ever do a thing that when you saw its consequences you were made sick at heart? That seems to be the effect of man’s wickedness upon his Maker. Thus we reach the end of our second period, and it corroborates our assertion concerning the failure of man.

(3) *The Noachan or Postdiluvian Period.* Having blotted out the race, God saved one family of eight persons, transferred them across the flood, and through them launched a new race. Now surely we will get good results. The new Dispensation began with a religious family as its basis. The fearful punishment of sin is fresh in memory. But the flood has scarcely dried from the earth till Noah is down drunk, Thus begins the new Dispensation; and we involuntarily exclaim, “How are the mighty

fallen!" The race goes on manifesting its carnality, and rapidly forgetting the flood, with all God's dealings in love and judgment. But few men remember Him. Nations are developed, cities built, and kingdoms organized. But man is so estranged from his Maker that he scarcely retains Him in all his thoughts.

Eventually God chooses from among the nations a man whom He can trust, Abraham, His friend. With him an everlasting covenant is made; of him shall come the Messiah, the Deliverer; in him shall all the nations of the earth be blessed. But his descendants prove to be much like the surrounding nations, and are soon in slavery. From this they are rescued by fearful judgments upon Egypt, the land of their enslavement. As they are brought forth the Egyptian armies perish, and the nations through whom they pass suffer the vengeance of God at their hands. Thus the Noachan Dispensation terminates in judgments, as did its predecessors. Failure number three.

(4) *The Mosaic Dispensation.* God launches a new redemption with a new Age, limiting it to the chosen people. He inaugurates the reign of law, accompanied by the prophets and the revealed Scriptures. Moses, as leader, prophet and law-giver, was the meekest of men. The law is exhaustive, entering into the minutest details. Its ceremonial rites and ordinances are numerous and comprehensive. God is revealed in His holy character. Prophets who are mighty men of God thunder forth His anathemas against the violators of His law. The chosen people, though assorted

from the nations and fenced in by the care and love of God, prove unworthy. His love is manifested generously, and yet through sin His blessings are turned to curses, and as a result His judgments are severe and many.

Fifteen centuries draw out their weary lengths, and we find the people of God enslaved to forms and ceremonies, the spirit of which is wholly lost to them. Though intensely religious in the application of these ceremonies to the outward life, they are carnal, corrupt and selfish within. The Messiah comes and is disowned by them. His reproofs are despised, His counsels contemned, His love spurned. They have rejected and murdered His prophets. Now they add to their crimes by His crucifixion. "He came to His own and His own received Him not." Thus ends the fourth Dispensation, and still we find man a failure.

(5) *The Christian Era.* With the Cross and the hallowed blood underlying it, our fifth Dispensation begins at Pentecost. Here the out-poured Spirit, manifested in tongues of fire, becomes the symbol of the new era in which God is trying, as before, to save a lost world. The gospel is preached in its purity from the burning lips of the holy apostles, the Spirit in mighty power accompanies. Now, surely, we will see the world speedily saved. The work is inaugurated at Jerusalem, among the elect people. But presently we hear Stephen crying out, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye" (Acts 7:51). The faithful prophet dies beneath a shower of stones, murdered

by those whom he would save. Next, we see Paul and Barnabas turning from these same people and declaring, "Ye judge yourselves unworthy of eternal life" (Acts 13:46). Thus this Dispensation—the gospel age—of which some expect so much, while saving a few, failed, though in its pristine purity and power, to evangelize any large part even of the Jewish people, among whom it was born. It was next tried at Samaria, Ephesus, Corinth, Rome, and while some were converted in each place, yet not a single nation, tongue or city has ever yet been wholly redeemed. If, in 1900 years, it has not succeeded in saving one nation—nay, one city, town or village—will it ever bring all the nations to the feet of Christ? As for the days to come we are left to prophecy. So far as history and experience may be allowed to speak, man has proven a failure in our Dispensation, as in the preceding ones. What next? Prophecy is one of God's methods of writing history. Does it open the future? It certainly does. What do we see? A world redeemed and sitting at the feet of Jesus in this Dispensation? Nay, verily. But wars, commotions, distresses, and increasing wickedness among sinners, and even lukewarmness in much of the Church. Such is the prophetic picture to the time of the end.

This era will pass out in fear and commotion among the nations and convulsions in the heavens. The Antichrist will continue, as we have shown elsewhere, and will make his mightiest effort in alignment with the Devil and the nations, at the time of the Second Advent. Is Christ a failure?

No, thank God.* Is man a success? Certainly not. In every Dispensation he proves his weakness, his vacillating character, his estrangement from God, his utter incapacity. Thus terminates Dispensation five, in a sad and overwhelming defeat, caused by incompetence and unfaithfulness on the part of the race.

This brings us to the consideration of the sixth, or Millennial Dispensation.

*A Florida preacher reported me as saying that Christ was a failure. The good man was mistaken. I never once thought of such thing. But man has ever proved himself a failure, and will till "the restoration of all things."

The Sixth Dispensation, or the Millennium.

CHAPTER XI.

This Dispensation has definite limits—it covers a thousand years. It is inaugurated with the great tribulation and the manifestation of Christ at His second advent. At its inception Satan is bound. At its termination he is loosed, and precipitates the great apostasy. With many others, the writer once believed the Millennium would be the period of earth's greatest prosperity, the Kingdom's greatest development, and of Christ's greatest conquest among men; but a more careful investigation of the Scriptures has altered this view. While the Millennium is the best period known to man since the loss of Eden, it is not wholly free from evil. It is simply a dispensation of purgation and judgment—a renovating time. Satan is incarcerated, Christ becomes the World-Sovereign, His saints are His associates in the work of ruling the world. Their judgship shall be extended even to the angels—the fallen ones, I suppose (1 Cor. 6:2,3). In the analysis of this dispensation we would say:

(1) It is a judgment day period—that is, one of a thousand years. It is for the living only, the judgment of the dead being at its close. Though the arch enemy will then no longer lead men, their degenerate and carnal natures will continue to be

the occasion for evil manifestations, and will require rebuke. It is then that the heathen are given to Christ for an inheritance, and the uttermost parts of the earth for a possession. And what happens? The Book answers, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. 2;8,9). The Psalmist well exhorts the kings and judges of the earth to serve the Lord with fear, to kiss the Son lest he be angry, to put their trust in Him (Verses 10-12).

It is during this time that the Lord will smite the people who have fought Jerusalem, and if they continue their disobedience, He will withhold His rain and smite them with famine. Let the reader carefully consider Zech. 14, (especially verses 9-19). The saints shall possess the earth (Dan. 7:27; Matt. 5:5; Ps. 37:9,28,29). Not only shall they inherit the earth as a possession, but they shall judge its kings and priests under the Christ. Paul declares this truth unmistakably.

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" (1 Cor. 6:2).

To judge means to exercise the duties involved in the enforcement of the law. For a long period Israel was ruled by judges, and this under the theocracy. This order will be restored by the Millennium. Once Christ stood before Pilate, Caiaphas and Herod. Now Herod, Caiaphas and Pilate stand before Christ. Once Paul stood before Ananias, Felix, Festus and Agrippa. Now Agrippa, Festus, Felix and Ananias stand before Paul. That is to say, the present order of things

will be reversed. While Satan rules the world wickedness sits enthroned, righteousness is dragged before it as a culprit; but when Christ comes to rule righteousness shall be enthroned, and the wicked shall come bending low before Him. Evil now tramples the good under foot; then the righteous shall all tread evil beneath their feet. At present ships go loaded with rum, with an occasional missionary on board; then the distillery will be destroyed, the rum emptied into the hell of its deserving, and the ships will be loaded with missionaries. At present, if a righteous law is enacted, as the anti-canteen measure, or a State prohibition amendment, it is nullified, as this law is in parts of Kansas, and the first draft of the anti-canteen enactment was by the rulings of a whisky-controlled Attorney-General, or other liquor-bossed officer. Then Christ will enact the laws which shall be enforced by the righteous Josephs, and the faithful Samuels, and the godly Daniels of the kingdom.

Some have objected to the personal reign of Christ, on the assumption that the whole thing is too material, that the kingdom is a spiritual one and the presence of the Paraclete is of more consequence to us than the personal reign of the Messiah. But this whole argument is a begging of the question. It is an assumption unwarranted by the Scriptures, that the Spirit will be necessarily withdrawn when Christ comes. Although He was not poured out in His fullness upon the Church, thereby inaugurating the present dispensation, which is peculiarly His, until after the ascension of the risen

Christ, yet it does not follow of necessity that He shall be withdrawn from the earth when Christ comes again.

In this matter we are dependent upon revelation. Can it be shown from the Bible that the Spirit will vacate the earth at the appearing again of Christ? This we deny. We know of no Scripture which asserts that He will leave the earth, but on the other hand there are numbers of Scriptures which plainly teach His continued presence and operation.

THE SPIRIT'S PRESENCE.

Does not our Father promise the presence and saving power of His Spirit at the time of the restoration of Israel? And does not this saving and restoration of His people occur at the time of the second advent? We have already shown this in our chapters on the Jews. In connection with the promised gathering from all countries God says, "I will cleanse you, and will give you a new heart, and a new spirit will I put within you." Now how is all this to be accomplished? Just as it is to-day, by the operation of His Spirit. Accordingly, we have the declaration:

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them (Ezek.36:24-27).

Thus we have the Word for it, and the terms are unmistakable. *I will put my Spirit within you.* The result is obedience to God, the keeping of His judgments, the walking in His statutes.

Peter and James agree that this blessed result is accomplished when Christ returns. The word is, "I will return and will build again the tabernacle of David, which is fallen" (Acts 15:16). The same thought occurs in the promised restoration of Israel, as set forth in the resuscitation of the valley of dry bones. At the Divine command Ezekiel prophesied, and called for the breath to "breathe upon these slain," and the word is, "breath came into them, and they lived." Thus the dead came forth from their graves, and the Lord speaking of this event-to-be says, "I will put my Spirit within you, and ye shall live" (Ezek. 37:9,10,14).

It is evidently concerning this same time that God declares:

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

He is speaking of Himself as the King of Israel, and He is not to be thus manifested till His return. In this connection He says of Israel, "This people have I formed for myself," and to Jerusalem He says, "Thou shalt be inhabited." By the same prophet He avers that He will "gather together the dispersed of Judah" (Isa. 43:21; 44:26; 11:12). It is at Christ's appearing and kingdom these things are to be accomplished. From this I argue that the reference is to the outpouring of the Spirit in the Dispensation to be. Accordingly the Comforter will be here in power in "the age to come," which is to be a "habitable world." Paul, writing to the Hebrews of the danger of denying Christ and falling away into hopeless

apostasy, speaks of some "who were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come" (Heb. 6:4,5). Now the word rendered "world" here is "age" (*aionos*). In Hind's Interlinear Greek-English Testament it is rendered "the works of power of the age to come." How may a man taste and know the powers of the age to come, or the works of power to be performed in that age, except through the blessing spoken of, even by the indwelling of the Spirit of God? We may receive His "power" now (Acts 1:8), and this is the promised power of the age to come, of which we have a prelibation in this present time. The argument seems conclusive as to the operations of the Spirit then as now.

The Kingdom.

CHAPTER XII.

This is a large subject. To locate the Kingdom and determine its bounds is the question. Some have suggested a difference between the "kingdom of God" and the "kingdom of heaven." They may be right; I do not know. Adam and Eve were certainly in the kingdom before their fall. But they passed under the dominion of Beelzebub, and the world has been subject to him through the intervening ages. We know he claimed possession of the earth, with its kingdoms and glory, in the very face of Christ, who did not dispute it. The Master Himself styles Satan "the prince of this world" (John 12:31; 14:30). By St. Paul he is denominated "the god of this world" or age, and his power is shown in his ability to blind the minds of unbelievers against the gospel of Christ (2 Cor. 4:4).

The Master doubtless had reference to the Millennial era when He asked, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? And then he will spoil his house" (Matt. 12:29). It is during the thousand years that this strong man shall be bound, and then his house—the world—long occupied and controlled by him, will be despoiled of his trappings. So long as Satan remains unbound his

house, this world, will not be spoiled to him. He will continue to sow tares in the wheat, and will corrupt the very kingdom by the leaven of ungodliness. His kingdom on earth, at present, is much more extensive than that of Christ. He rules more hearts, controls more lives, dominates larger circles, and obtains a ready following over a vastly larger portion of earth than our Lord.

THE HOUSE OF ISRAEL

God called "my kingdom," and by His authority David was placed upon its throne (1 Chron. 17:14). But they rebelled, and the kingdom was taken from them, and they were cast out (Matt. 21:33-45).

Next comes the Church period, which is a spiritual kingdom only. By it the calling of the willing and obedient souls out from the nations to the heart-union with Christ, represented between man and wife, is carried on. He is now gathering His bride, a holy, devoted and sanctified body, of which Christ is Head and Husband (Eph. 1:22, 23; 5:22-32; Rev. 19:7, 8). The marriage is at the time of His return (Matt. 25:10; Luke 12:35, 36). The bride is not all who are church members, but she is the church within the church, the sanctified ones. "Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6). "He gave Himself for the church that he might sanctify it . . . and present it to Himself a glorious church" (Eph. 5:25-27). His wife hath made herself ready . . . arrayed in fine linen . . . the righteousness of saints. The kingdom in the church period is

wholly spiritual and "within you." Now it "cometh not with observation," but in the "day of the Son of man" it will be observed, for it will shine like lightning, and every eye shall see Him (Luke 17:20-24; Rev. 1:7; Matt. 24:30,31).

But the church is not the kingdom. For it to "come" she daily prays (Matt. 6:10). This shows it is yet future—to come.

We have shown [in other chapters] that the Kingdom shall be restored to Israel, and David's greater Son shall occupy the throne of David. "Thus saith the Lord God. Remove the diadem, and take off the crown." "I will overturn, overturn, overturn it, and it shall be no more till He come whose right it is, and I will give it to Him" (Ezek. 21:26,27).

While in some sense the church has a spiritual sovereignty, yet it is not proper to call it the Kingdom. From the day that over the crucified Nazarene Pilate placed the regnant title, "Jesus the King of the Jews," our Saviour has been awaiting at His Father's right hand the day of His crowning; nor will His kingly prerogative be recognized among men till He shall come again and assume the scepter of sovereignty over the House of Israel, and through them and His risen saints over the whole world. He will be known among the Gentiles as Saviour through the present dispensation, but at the time of the return He shall be recognized by all as King. To the Disciples He foretold the mighty convulsions that would attend His advent, how that the very earth and the heavens would tremble and the hearts of men fail.

But to them He said, "Look up, for your redemption draweth nigh;" and immediately adds, "When ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:26-31). He pledges Himself to the preservation of the identity of the Jewish nation till the time of this restoration of the Kingdom when He says, "This generation shall not pass away till all be fulfilled" (Verse 32). By the word "generation" (Greek *genea*) He does not mean to say that these things should happen in the lifetime of persons then living, but that the Jews as a distinct people should continue until all these things should be.

Now it is evident the expression, "the kingdom of God is nigh at hand," is fuller than can properly attach to the kingdom of God as we now have it. Surely the Kingdom for which the Disciples shall look up and lift up their heads is bound to mean more and to embrace more than the church. The church is a limited institution, an elect, or called out body; but the Kingdom as then to be revealed, will be universal. It shall sway the nations and dominate every tongue and tribe. To Daniel was granted a vision of the crowning of the Son of man:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13:14).

This picture is full of meaning. It is a scene in the "night visions." The central figure is the

“Son of man.” Any student of the New Testament is bound to recognize the Prince. This title was afterward appropriated by our Lord Himself. “The Son of man is come to seek and to save that which was lost” (Luke 19:10). Such was His poverty He had not where to lay His head (Matt. 8:20). But now the scene changes. He who stood as a culprit, innocent, yet condemned, at the bar of Pilate, now rides forth from the heavens upon the clouds “with power and great glory” (Matt. 24:30; 26:64).

At His first advent His cradle was a manger. Poverty and ignominy were His portion; but now how different! He rides upon clouds. Ten thousand times ten thousand of the glory-clad warriors of the skies accompany Him (Jude 14, 15; Rev. 19:14). In glory He appears before the “Ancient of days.” The picture is that of a prince drawing near to his father, that the crown of well-deserved empire may be placed upon his brow. This Crown-Prince, having borne humiliation as “the Son of man,” now comes under the same title for his emblem of sovereignty. He draws near the All-glorious Father that He may be crowned King over that world in which He suffered martyrdom. To Him “there was given dominion,” and a scepter of power. Men to whom He had subjected Himself must now plead with Him. Those who had rejected His counsel must quickly make terms or be rejected (Ps. 2:10-12).

His Kingdom is not weak or in any wise ephemeral, but embraces all nations, peoples and languages. No part of earth shall be exempted. His

sovereignty shall extend to all tribes and conditions of men, and His name shall be praised, and His orders be issued in every language and tongue. Then shall be fulfilled the prophecy, "I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent (Zeph. 3:9).

Daniel informs us that His dominion is an everlasting dominion which shall not pass away. The unselfish Christ will not consent to share the Kingdom alone. His saints shall share it with Him.

"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. 7:18).

We are yet in the period foreshown by the great Babylonian Seer, when the "horn makes war with the saints and prevails." But at the time of the coming of the Prince, these holy, but long down-trodden ones, shall share with Him in His glory. So we again read, "Judgment is given to the saints of the Most High;" for the time will come when the saints shall possess the kingdom. While the Lord shall be King, His saints shall reign with Him on earth, and with Him shall possess the crowns and the dominion under the whole heaven (Rev. 1: 5,6; Dan. 7:18,27). Now it is certain that the Kingdom, as herein set forth, is not the same as the church. Rather, we are in the period in which the saints are trodden under foot by the beast, or horn, which makes war with them (Dan. 7:21). The Kingdom is not given to the Son of man till He comes "in the clouds of heaven," and the day is necessarily future. He only takes possession at

his cloud-wrapt advent. But He has not yet so come, therefore He has not yet taken the Kingdom. We are yet praying, "Thy kingdom come." The premises are from the word of God, the logic is correct, the conclusion unanswerable.

The Prophet of Babylon agrees exactly with Jesus as to the setting up of the Kingdom when he locates it at the coming of the King in the clouds. It is concerning the time when nations are trembling and the powers of the heavens are shaking, that our Lord says, "Know ye that the kingdom of God is nigh at hand." Whatever may be meant by, and embraced in, the "kingdom of God, which is among you," at the present day, it is not the same as that which our Lord shall possess, in connection with His saints, at the glorious day for which we are looking.

To Nebuchadnezzar was granted a vision of the course of empire. The Lord accommodated the king's love of sovereignty and human pomp by portraying the world's successive empires under the figure of a huge man—a composite character. In this great image the head was of fine gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, the feet of iron and clay mixed (Dan. 2). In Daniel's explanation of the dream, he represented Nebuchadnezzar as the head of gold, and, indeed, his kingdom was in some respects the greatest of the world-ruling powers. It surpassed all others in luxury and splendor. Next to Nebuchadnezzar's came the Medo-Persian monarchy, represented by the arms and breasts of silver. It was inferior to the Babylonian, and yet

was a more extensive dominion. This was followed by the Macedonian empire, as represented by the belly and thighs of brass. Next in order we have the Roman, that cruel, crushing dynasty, represented by the legs of iron. It was a ruthless, despotic government, which bruised and broke in pieces all the peoples over whom it held its iron sway. This was the last of the world-wide powers. Others have made fearful efforts to achieve universal dominion, but they have all failed, and ever will. The Roman was followed by the ten kingdoms, represented by the toes of the image, and these, being mixed iron and clay, represent mingled strength and weakness. As a fact, the territory held by the Roman empire has been divided into about ten kingdoms for centuries. These have varied more or less, have frequently shifted, but, with remarkable accuracy, the number has been kept up. The head of the image the Lord revealed to the great king was emblematic of his own dominion; the Babylonian empire, being represented by the head of gold. It was one and undivided, and was a kingdom of rare splendor and majesty. Perhaps greater pomp and wealth were never known in any government than that of which Nebuchadnezzar was the head. After him we find the empire represented by silver, which indicates a decadence. The Medo-Persian kingdom was more extensive than its predecessor, but not so luxurious. It was followed by the world-wide victories of Alexander the Great. Decadence continues, however, in that silver is supplanted by brass. And yet the sweep of his power and the

extent of his conquests is the wonder of the ages. But Alexander had no proper successor. His kingdom was weakened by divisions. Instead of the virility and all-conquering power of the great leader, four of his generals assayed to be his successors, and under them the world-power soon fell into four kingdoms full of jealousy and rivalry, and that means weakness.

The Roman empire next claims our attention. It lacked the splendor of its predecessors, in that the gold, silver and brass gave place to iron. As this is the strongest of substances, so the empire of the Cæsars was the most extensive and overpowering of them all. But here again we find division. The image had two legs, and so the vast Roman empire was split in two, having an Eastern and a Western division, with capitol at Constantinople and Rome respectively.

Whether we have yet entered the toe stage of this image is a question upon which students of prophecy differ. The Eastern and Western sections of the Roman empire are yet visible. Roman law is yet the basis of national legislation. As the legs of the image are longer than the toes, the probability is that the final division into the ten kingdoms is yet future. Of that we will not speak dogmatically. However, we know that the image is an inspired prediction as to the course of empire. We have also seen a practical division of Roman territory into about ten states. But there may be a new alignment of the nations yet that will answer to the toe stage of the image.

THE STONE AGE.

The feature to which we call the reader's especial attention is that which introduces the stone kingdom, which is that of our Lord. We are told that the stone is cut out of the mountain without hands, "which shall break in pieces the iron, and the brass, the clay, the silver, and the gold." Christ is frequently called a "stone." Even that stone which was rejected by the builders, but has become the head of the corner (Matt. 21:42).

The prophet informs us, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." It "shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). A controversy of centuries has waged over this kingdom which the God of heaven is to set up. Does it indicate the Gospel Dispensation of the past nineteen centuries, or do we yet look for the kingdom? Some say the kingdom has been in force upon earth ever since Pentecost. Werepudiate this, and insist that the stone cut out without hands, which is to fill the whole earth with the Kingdom and glory of God, is yet to be manifested. In support of our position we offer the following considerations:

(1) *The appearance of "the Stone" is not in the time of the world-wide kingdoms, but after their division into ten.* Before it is introduced the head of gold, the breast of silver, the thighs of brass, the legs of iron have all had their day and finished their course. The universal monarchies have given

place to ten kingdoms—the toes of the image, indicating clearly that the divided condition of the last universal empire had been reached. But this was not true at the birth of Jesus, for Rome was then at the height of her imperial glory. She was yet reaching forth to greater power and more extensive dominion. Her destruction of Jerusalem was thirty-seven years after the Pentecost, seventy years after the birth of the Messiah. But the prophecy shows plainly that the Stone was to smite the image upon his feet, which were of iron and clay, and to break them in pieces (Dan. 2:34). Since the toe stage had not been reached at the time of the birth of Christ, nor for centuries afterward, the conclusion is inevitable that His coming did not represent the appearance of the Stone, or inaugurate the Kingdom which God was to set up “in the days of those (ten) kings.”

(2) *Furthermore, the action of the Stone is judicial.* It appears in *judgment*, whereas the gospel of Christ is representative of the *grace* of God. Now we are to pray for “kings and all that are in authority” (1 Tim. 2:2), and exhorted to be subject to the higher powers, which, we are told, are ordained of God (Rom. 13:1-4).

But when the Stone appears, it is not to permeate the existing kingdoms with the grace of God that ennobles and strengthens them, but it is to strike and “break them in pieces.” It is to smash them to smithereens, and grind them to powder, till they become “like the chaff of the summer threshing floors,” and the wind is to “carry them away, that no place may be found for them” (Verse 35).

How different this from the influence of the gospel, which works for the purification, not the abolition, of existing governments. But the Stone breaks, threshes, grinds and utterly despoils all that remains of the world-wide empires. They are to be swept entirely from the field, and then it is that the Stone which "smote the image became a great mountain and filled the whole earth." The earth is not filled with the Lord's Kingdom till all other governments are utterly consumed and entirely swept from the field. The kingdom of the Stone is antagonistic to all the kingdoms represented by the great image. It has nothing in common with them, and will not tolerate them. The kingdoms are allowed to supersede each other till the extremities of the image are reached. Then, and not before, the Stone appears and begins the work of demolition.

(3) *Our argument is borne out by the condition of the saints.* This is the age in which they are trodden under foot. This is the devil's time, in which the kingdoms hold sway, and the horn is allowed to make war with the saints and to prevail against them (Dan. 7:21). Now the holy ones must endure hardness as good soldiers (2 Tim. 2:3), and fight the good fight of faith (1 Tim. 6:12), for we wrestle against principalities and powers (Eph. 6:17).

(4) *When the Stone Kingdom begins it will be exclusively in the hands of Christ and His saints.* "The kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Verse 44).

As matters now stand, a real Christian seldom bears rule. If he is religious when he enters politics, he generally backslides. Look at President McKinley. Though a member of the Methodist church he tolerated and sanctioned by his presence an abominable inaugural ball, which, the papers say, cost the government \$50,000. He also drinks wine, and allowed a godless attorney-general, as tool of the whisky ring, to nullify the action of Congress on the army canteen, till the National Legislature had to pass the law a second time. Many of earth's rulers are notoriously wicked, after nineteen centuries of the gospel. But from its beginning the Stone Kingdom "shall not be left to other people," but the saints shall possess the kingdom (Dan. 7:18,27). This puts the argument in the shape of a demonstration.

Before leaving this point we would call the reader's attention to another vision. It was revealed to the beloved Daniel (chap. 7:1-12). While the Lord accommodated His revelation of the progress of empire to the great king under the figure of the image which we have been considering, yet when the same matter was shown to Daniel, the image was not a great and magnificent man, but instead, there appear upon the scene four wild, terrific beasts. These contend one against another for the mastery. It is said that while the lower side of the cloud is very dark, it may be exceedingly bright upon the upper side. Accordingly, its appearance to us will be determined by our point of view. So with human governments. To man they represent splendor, greatness, majesty. Political preferment

is sought, and its honors coveted by man, in his blindness. To human vision the headship of government represents only honor and glory. But from God's standpoint, from His holy height, as now conducted it is more properly represented by the wild and unseemly beasts.

Each of these four beasts has his day. Of the fourth we are told that he was "dreadful and terrible, and strong exceedingly." He is described as having iron teeth, and it is said that he devoured, and brake in pieces, and stamped the residue with his feet (Dan. 7:7). As the colossal image terminated in ten toes, so this fourth beast had ten horns. The horns are symbols of power, and thus we have the ten kingdoms superseding the one universal dominion of Rome. Now, strange enough, from among the ten horns there springs up "another little horn, before whom there were three of the first horns plucked up by the roots" (verse 8). This clearly reveals the Papacy. In the days of the breaking up of Roman dominion, and the former powers, he wrenches the crown from three kingdoms. We know that such is the history of the pope. There were three states in what was known as the Pope's temporal kingdom; these the Papacy subdued. The territory of the Ostrogoths, of the Lombards, and the kingdom of Ravenna were given the pope by Pepin, the king of France, who, by force, established the so-called successor of Peter in the triple-throne kingdom. This little horn had "eyes like the eyes of a man, and a mouth speaking great things." While his own kingdom and direct temporal sovereignty

was small, yet the pope exerted a pervasive and all-powerful influence over the kingdoms of Europe. He crowned kings and emperors at his will, and dethroned others who offended his pride, or aroused his prejudice. At one time he made Henry of Germany, one of the most powerful monarchs in all Europe, wait at his gate trembling and bare foot three days in midwinter, imploring the clemency of this apostate head of the church of Rome.

Now, it is after this little horn has had his day that the "Ancient of days" appears, and gives to the Son of man the Kingdom. This fully conforms to our argument, and shows that the kingdom of the Stone has not yet been established, nor will it be till the Son of man shall come in the clouds.

THE NOBLEMAN.

In His parable of the Nobleman going into a far country to receive for himself a kingdom (Luke 19:11-27), the Master gave some very valuable points upon the question in hand.

(1) Observe here, *He speaks this parable, "Because they thought the kingdom of God should immediately appear" (verse 11).* They were in error; and by this means our Lord put before them and us a bit of important information, viz., that the Kingdom will not appear till the Nobleman shall return from His trip to the far country. As He has not yet returned, it is manifest that the time of the Kingdom is not yet.

(2) *Is there any question as to who the Nobleman is?* Surely not. It refers manifestly to Jesus Himself.

No other could answer the requirements of the parable.

(3) *Whence the Kingdom?* It is of foreign, that is heavenly, origin. As He Himself expressed it, "My kingdom is not of this world" (John 18:36). He does not say that His kingdom shall not extend over this world, for it shall; but simply that it has its source elsewhere. It is not from or out of this world, does not originate here. "He went into a *far* country to receive for Himself a kingdom." Heaven is the far country. There He receives His commission, but the earth shall be the field of His sovereignty. When He receives His kingdom He will return to this world to exercise His prerogatives. As we have shown in our comment upon Daniel's vision (Dan. 7:13,14), the time of His investiture with kingly authority is the day of His return in the clouds. It is then that He shall be clothed with power and great glory.

(4) *It is clear from the parable that the earth is yet without the presence of its rightful Ruler.* It continues to this day under the prince of darkness, who, as the "god of this world," rules in the affairs of men. The nations are yet in rebellion against the "Holy One of Israel." But the time is coming when "the Lord shall be King over all the earth" (Zech. 14:9). But this is preceded by His coming in the clouds with all His saints (verses 4,5).

(5) *His citizens hated Him.* While Christ is the very embodiment of love, yet He is not received in the spirit of love. Though kindness itself, He was treated unkindly and cruelly. "His own," who "received Him not," preferred the dominion of

Cæsar to that of the humble Nazarene. They who should have welcomed Him with open arms rejected, spat upon, and crowned Him with thorns.

(6) *The servant's day.* In his absence they are left in possession of His goods and He bids them, "Occupy till I come." If Post-millennialism were true, their occupancy would result in the entire subjugation of earth to the Nobleman. But not so. Returning, He finds some servants to have been faithful, turning the single pound into five in one case, to ten in another. But among even the servants there is found unfaithfulness. The talent which should have been used was wrapt in a napkin and buried. This servant's worthlessness was condemned, and his talent passed over to a more faithful fellow-laborer. When does this occur? At the return of the Nobleman with His scepter of dominion, His crown of kingly power. We note that at His coming there is:

(a) *The Reward of the Servants.*

The faithful ones are appointed over cities, according to their several capacities. Some over five, some over ten.

That it is not the end of the world, as some contend, is manifest by the continuance of the cities over which the servants exercise their authority. New York, Chicago, Cincinnati, St. Louis, San Francisco, under the government of faithful officers, appointed by the King, will present a very changed appearance, as compared with their present condition. Imagine St. Paul acting under Immanuel as President of the United States, Peter King of England, James superseding the Czar of Russia,

John as Emperor of China, Bartholomew succeeding to the throne of Kaiser William of Germany. Imagine the guileless Nathaniel as President of the turbulent French Republic. How about John Wesley for Mayor of London, or the immortal dreamer, John Bunyan, as Mayor of Paris? How would D. L. Moody do for Chicago's chief officer? or Jonathan Edwards for Mayor of Greater New York? It is clear that the faithful, those who have been diligent in the use of the talent entrusted to them, will be appointed over cities according to each man's capacity. Such is the record, however much spiritualizers may pooh! pooh! the idea. "Know ye not that the saints shall judge, rule or shepherdize, the world?" (1 Cor. 6:2).

(b) But the King's assumption of power shall be accompanied by the punishment of the unfaithful servants as well as the crowning of the saints. While His good servants are being rewarded, His enemies, who hated Him, and declared that He should not rule over them, are destroyed before His face. The saintly ones, who have been faithful in His absence, though hated of the world, and trodden under foot by the wicked, now enter upon their inheritance. The Master said, "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5).

"In his days shall the righteous flourish: and abundance of peace so long as the moon endureth.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:7,8).

The Kingdom—(Continued).

CHAPTER XIII.

The Disciples asked our Lord, just before He was parted from them and received into the heavens, "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts 1:6).

He did not, like our modern spiritualizers, declare that the kingdom should never again be restored to Israel, but simply said unto them, "It is not for you to know the times and seasons which the Father hath put in His own power," or authority. Without denying the fact that the Kingdom shall, in due course, be restored to Israel, He simply held the question of its date in reserve. Does this not remind the reader of another word spoken with reference to the Kingdom? Listen! "Of that day and hour knoweth no man, no, not the angels in heaven, but my Father only" (Matt. 24:36). In a parallel passage He even disclaims the knowledge of the time Himself (Mark 13:32). It is evident that ere this He knows, for He is with the Father in His glory. But in the day of His humiliation He left the time of the restoration of the kingdom of Israel with His Father. Some, because of this uncertainty as to the time of the Master's coming, have refused to investigate or consider the question at all. They affirm that it is a question of which we may know nothing, and

thus justify their neglect of it; but this is foolish. While we may not know the time, we should regard it as ever imminent. We should not neglect the matter as a thing which shall never occur, because of the uncertainty of its time; but because the hour when it shall break upon the world is clad in mystery, being unrevealed, we should hold ourselves every ready for the event. The uncertainty as to the time of His coming, instead of allaying interest should intensify it. Not knowing the hour, let us be ready to-day.

The question of interest to all students of the Kingdom is:

Where shall the Kingdom be located? Here our old controversy is revived. Spiritualizers, symbolizing every reference to the Jews, and to the exercise of authority over the nations, are in the habit of locating the Kingdom far away in the heavens. But there is nothing more clearly taught in the word of God than that Christ's Kingdom shall prevail over the earth. It shall stretch from shore to shore, embracing all languages and nations and tongues. Let us examine a few passages of Scripture: Christ shall have the heathen for an inheritance and the uttermost parts of the earth for a possession (Ps. 2:8). He shall speak peace unto the heathen, and His dominion extend from the river to the ends of the earth (Zech. 9:10). His kingdom shall break in pieces and consume all other kingdoms, and fill the whole earth (Dan. 2: 35-44). The Lord will cause righteousness and praise to spring forth before all nations (Isa. 61:11). They shall call Jerusalem the throne of the Lord:

and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem, in that day wickedness shall be dethroned, as we read, neither shall they walk any more after the imagination of their evil heart (Jer. 3:17). Then shall be fulfilled the prophecy by Habakkuk.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Chapter 2:14).

Isaiah pictures the day of His coming in beautiful colors. Hear him:

"The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

Elsewhere the same prophet says of Jerusalem, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees....and He will destroy....the vail that is spread over all nations, He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." "The Lord of hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously" (Isa. 24:23; 25:6-8). It is of this time that the prophet says: "The people shall dwell in Zion at Jerusalem; thou shalt weep no more" (Isa. 30:19). We note the following strong language from the Psalms:

"All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

"For the kingdom is the Lord's: and he is the governor among the nations" (Ps. 22:27,28).

The blood-washed kings and priests from the glory-world are heard to take up their song of praise, saying:

“And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

“And hast made us unto our God kings and priests: and we shall reign on the earth” (Rev. 5:8,9,10).

The pean of praise spreads, the thrilling song of holy rapture increases. The lonely Seer of Patmos was granted the privilege of hearing the mighty volume of glorious song at the coronation of the King. He says, “I heard the voice of many angels round about the throne,” and the number of them was ten thousand times ten thousand

“Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

“And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever” (Rev. 5:12,13).

A little later on comes the mighty earthquake spoken of by Zechariah (14:4,5), and by John on Patmos (Rev. 11:13). The voice from heaven breaks forth again, saying, “The kingdoms of this world are become the kingdom of our Lord and of His Christ; and He shall reign forever and ever (Rev. 11:15). Again we read concerning this time, that “the nations were angry,” and why? Because

He destroyed them which destroyed the earth (Rev.11:18).

We have shown in other chapters that wickedness continues uninterruptedly till the appearing of the King. Now in this one we show that He shall reign on the earth, and have dominion over all languages and tribes and peoples (Dan. 7:14). That His Kingdom shall be under the whole heaven, that He shall be King over all the earth, and yet Jerusalem shall be safely inhabited (Dan. 7:27; Zech. 14:9-11). From all of which the conclusion is inevitable: He shall reign after His return.

The Renewed Earth.

CHAPTER XIV.

The work of redemption is much more extensive and complete as set forth in the word of God than is generally supposed. The extent of the deliverance is generally limited to the eternal salvation of a small portion of the inhabitants of earth under the present *regime*. The average Bible reader, seeing the broad way filled with a mighty stream of men pouring into eternity unsaved, while upon the narrow road but an occasional straggler makes his way to the celestial city, is naturally led to question the wisdom of creation. Why should God make man, when so few are to be saved, while such vast multitudes are to perish? We wish to comfort such inquirers by the promise of a renewed earth, which shall be populated for countless ages with a pure, holy, happy people.

We know that in the beginning this world was uncontaminated by sin. It was as free from every evil as the heavens. There was no sin, consequently no sorrow, no suffering, no sickening miasma, no burning fevers, no excruciating rheumatism, no devouring consumption, no expectation of death—in short, there was no sorrow or evil of any kind. In Holy writ we read:

“For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else” (Isa. 45:18).

What did God make this world for? He answers "to be inhabited." Was it a vain creation? He Himself avers that it was not. "He created it not in vain." The popular idea about the destruction of the earth, the dissolution and winding up of all things material, is erroneous. But if it is to know no better era than the present, it would seem to have been a vain creation—a mere graveyard, on which men spend a day of sorrow and drop into the tomb, the majority of them going from this world of sin and suffering and death to a hell much worse. But God made this world "to be inhabited," and "He created it not in vain." Glory! The present order of things is an interregnum in the plan of God. By the fall of man the divine order was frustrated for a time, while sin holds sway, but sin shall end; and the earth renewed shall be the home of an immortal and sinless race of people, who, like Adam before the fall, shall continue to propagate their species and occupy the earth, without being subject to the curse of sin or the ravages of disease and death. Let us see if we can find Scriptural support for these assertions. It is best that we keep within the bounds of revelation. All we may know of the future must be learned from the pages of inspiration.

We call the reader's attention to the exhortation of Peter recorded in Acts:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21).

The people are exhorted to repent that their sins may be blotted out, and that they may have times of refreshing from the presence of the Lord, and that the return of Jesus may be hastened. He asserts that the heavens must receive or retain Jesus until a certain time, at which He is to return. What is this time? It is a period for the "restitution" of all things. The word rendered restitution is *apokatastaseos*. It is defined by Pickering, "restitution," "restoration," "re-establishment." "A complete cycle or revolution in the heavens, when the sun, moon and planets return to the same place." In the Revised Version the word used is "restoration." Now, what is the meaning? Does it not imply that the earth shall have a perfect renovation, by which it shall be purged of every evil; purified from all the defilements of sin; exempted from all the effects of the curse; and restored to its original healthfulness, purity and fruitfulness? It shall be brought back to its original form, and made as it would have continued from the beginning had sin never entered. *We remember that the curse affects not only man, but the whole world—if not, indeed, other parts of our universe. The sun was darkened when Jesus died (Matt. 27:45), and the heavenly orbs shall be wonderfully affected when He returns (Mark 13:24-26). The heavens are also to be renewed, as well as the earth (2 Pet. 3:13; Rev. 21:1). Was not the ground

*This is the word used by Mark (3:5) to describe the healing of a withered arm, "He stretched it out, and his hand was restored (*apokatesthate*) sound as the other."

cursed because of sin? Did not God say to Adam, "Cursed is the ground for thy sake?"

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life;

"Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field:

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

We behold these dreadful effects of the fall. They reach all the world, involving man and beast, with the very soil beneath our feet. The thorns, thistles, the multiplied sorrows, the sweat of the face, and, last of all, the curse of curses—death—all these result from the fall. They were not in God's plan. He has accordingly undertaken agencies for the purgation and renewal of this world. He pledges Himself to bring it back to Edenic holiness and happiness, to harmony with Himself, and the holy, unfallen inhabitants of other happy worlds. All who can be saved of the race will be redeemed and purified. Those who are incorrigibly wicked will be turned into hell; but the earth shall continue, and shall be populous and happy.

Solomon says:

"One generation passeth away, and another generation cometh: but the earth abideth forever" (Ecc. 1:4).

David also, speaking of God, says, He "laid the foundations of the earth, that it should not be removed forever." He also informs us that, "The sinners shall be consumed out of the earth, and the

wicked shall be no more" (Ps. 104:5,35). In one of his rapturous flights the Psalmist cries out:

"Let the floods clap their hands: let the hills be joyful together

"Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity" (Ps. 98:8,9).

He would have the whole earth make a joyful noise unto the Lord to welcome Him when He comes, not to inaugurate a universal destruction, but to perfect His world-wide redemption; to judge and rule the world.

Paul informs us that the whole creation was "subjected to vanity," but he adds, "that it shall be brought from the bondage of corruption into the freedom of the glory of the children of God." Such is the Greek of Romans (8:20-22). He speaks of the creation groaning and travailing as yet, but points out that it waits in earnest expectation for the "revelation" of the sons of God. The reader will observe that we are not following the King James Translation. We have given instead the literal Greek (Hinds' Interlinear N. T.). The apostle is attempting to show us the widespread effects of the curse; how that it involves the whole earthly creation, if not, indeed, the entire universe. When a man has a bonefelon on his little finger, his whole body suffers in consequence. So the whole earth is suffering the evils of the fall, and universal creation feels the nervous shock and groans unutterably. But this groaning shall cease. When? At the manifestation of the sons of God. St. John says, "We know that when He shall be manifested we shall be like Him, for we shall see Him as He

is" (1 John 3:2). Then the groaning of creation shall cease. This agrees exactly with the passage we have introduced from Peter, in which he affirms that when Christ shall return from heaven all things shall be restored.

There is a remarkable passage in the Epistle to the Hebrews. Its thought is obscure in the Common Version. The Greek is clear. Speaking of the extent of Christ's Kingdom, it is said, "Thou didst set him over the works of thy hands; all things thou didst subject under his feet." "For not to angels did he subject the habitable world which is to come, of which we speak" (Heb. 2:8,5). The word rendered "habitable world" is *oikoumenen*. It does not simply mean "the world," but its definition includes the word "habitable," as we have given it. The same word is used elsewhere. "When he bringeth in the First-begotten into the habitable world, he saith, And let all the angels worship him" (Heb. 1:6). There are three other words sometimes rendered "world," *ge*, the earth, i. e., the land, the globe proper; *kosmos*, the outside drapery of the earth, its order and beauty, "called by the Latins, *mundus*; the collective race of men; the wicked"—Pickering. It properly stands, not for the earth, but for the spirit that governs it, or rules among the men of the world. Another word frequently rendered world is *aionos*, which means "age or dispensation," as the present age, time or era. It is a world of time rather than of matter. A period that has its limitations—past and future. When Christ speaks of gathering the tares from among the wheat at the end of the

world, the word is *aionos*, and means at the end of the present age, era, or dispensation, when He shall come to renovate the earth and establish a new order of things. Now the word used in the passage in Hebrews, which we have just quoted, is none of these last defined words. It is one that means a world that is established for and adapted to habitation, one that is inhabited. Now remember that the "habitable world to come" is put under the dominion of Christ; whereas the Devil is called "the prince" or god of this world, that is, of this present age or of the world (*kosmos*) in this dispensation. Thus we see the two forces of the world, the Devil ruling it as it now is, Christ to rule it as it shall be, and that it shall continue to be habitable while under His dominion. In fact, it would be remarkably strange that God should build a world and leave it to the devil for thousands of years, and then destroy it when Satan's reign ends.

OBJECTIONS.

The objector insists that "heaven and earth shall pass away" (Matt. 5:18). Rather, Jesus said, "TILL heaven and earth shall pass away," etc." As if He had said, My word cannot fail, but it is as immovable as heaven and earth. But John said, "The first heaven and the first earth is passed away" (Rev. 21:1). Elsewhere the same writer saw how that from the presence of the Great White Throne, and Him that sat thereon, "the earth and the heaven fled away" (Rev. 20:11).

Again in Peter we read, "the earth also, and the works that are therein shall be burned up" (2 Pet. 3:10). We grant that the Scriptures above quoted are strong. Taken alone they seem to indicate the destruction of the earth and the annihilation of all things material. But Peter informs us that "no prophecy of the Scripture is of any private interpretation" (2 Pet. 1:20). The meaning evidently is, that no passage of God's word is to be considered alone. It must be taken in connection with other parts bearing upon the same subject. Beyond all question, the purgation of the earth shall be thorough, the changes wrought deep and mighty, but we do not believe that it can be safely inferred from the above Scriptures that the earth shall in any wise be annihilated. Peter, speaking of the flood, says, "The world that then was, being overflowed with water, perished." And yet we know that it was not annihilated. The wickedness was *peeled off*, as the word "*appoleto*," translated perish, would indicate. Paul tells us that "If any man be in Christ Jesus he is a new creation; the old things have passed away; behold all things are become new." The same word is used in this passage that is used by St. John when he said "The first heaven and the first earth are passed away." The word is *parelthen*, and means "to go forward, or pass on as a cloud." It certainly does not teach the annihilation of the man. Rather, it indicates the passing out from his life of those things which have characterized him as a sinner. The habits, manner of life, inward and outward, the things that have made up his life as a sinner, are changed, and he

enters upon a new spiritual existence—he is a new man. So with the earth. The man's regeneration makes his conduct different, changes his character while yet having the same body, blood, bones, brains—the same features and name, the husband of the same wife, the father of the same children, the wearer of the same clothes—in short, the same man, and yet a *new creature*. Christ speaks of the regeneration of the earth (Matt. 19:28), and states that at the time of the rejuvenation the disciples shall sit with Him on thrones judging the twelve tribes of Israel.

Now, does this not give us a key to the passing away of the earth? Is it not simply the overthrow of its carnal elements, the destruction of its evils, the burning out of its dross, the sweeping from it and out of it the sin and death, the pollution and poison which were brought into it by the introduction of sin? With this view we have harmony in the teachings of the Word. Solomon says, “the earth abideth forever.” David, that “it shall not be removed forever.” Isaiah that “God hath established it; he created it not in vain.” He further says, “Thy people shall be all righteous; they shall inherit the land forever;” “the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” Hallelujah! Ezekiel declares that the children of Jacob shall inherit the land of their fathers, “and dwell therein forever” (Ecc. 1:4; Ps. 104:5; Isa. 45:18; 60:20, 21; Ez. 37:25). We remember He had promised His blessing to the seed of Abraham to “a thousand generations” (Deut. 7:9), and “confirmed the same to Jacob for

a law, to Israel for an everlasting covenant" (1 Chron. 16:15-17).

David declares, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations (Psa. 145:13). One of the strong passages concerning the kingdom on earth and its perpetuity through all generations is the following:

"I have made a covenant with my chosen, I have sworn unto David my servant,

"Thy seed will I establish for ever, and build up thy throne to all generations. Selah" (Psa. 89:3,4).

God has sworn that the seed of David shall be established and his throne built, and that it shall endure forever. Observe the word "generations." It necessarily implies the perpetuity of the race as such. It indicates a progeny, the increase of population.

But we call the reader's attention to another point, viz., the "New Earth." Peter says:

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13).

In this he agrees with John, who declares, "I saw a new heaven and a new earth" (Rev. 21:1). Through Isaiah God speaks of this new earth in very strong language.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

"And they shall go forth, and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66:22-24).

He is speaking to the Israelites, especially to the priests and Levites. He asserts absolutely that the new earth shall remain before Him, and pledges Himself also that their seed and name shall likewise remain. Furthermore, this is after the judgment, for they look upon the carcasses of transgressors, whose "fire is not quenched," and yet all "flesh" comes to worship before God. It shows there will be worshipers in the flesh in the new earth which does not appear until after the judgment (Rev. 20:11; 21:1).

Whether the new earth shall be made out of the old, as we believe, or shall be an entirely new creation, is really immaterial. The truth remains that there shall be a new earth, and in it generation shall succeed generation. These "nations" of the new earth shall be healed by the leaves from the tree of life, and they shall walk in the light of the Lord God. They shall not be subject to death, neither sorrow nor crying, for the former things are passed away" (Rev. 22:2-5; 21:4). We know that "nations" are not composed of angels, but of men. What is the healing promised them? Does it not mean that through the leaves from the tree of life they shall be rendered immortal? Are not the leaves for their preservation in health and strength rather than for their recovery from disease and decay? We remember that Adam was excluded from this tree after the fall "lest he put forth his hand, and take also of the tree of life, and eat and live forever" (Gen. 3:22). Now, in the restoration of all things which the Lord God has promised by all His prophets (Acts 3:21), man is

brought back to that tree from which he has long been excluded. We see that in the kingdom which fills the new earth man has access to the tree of immortality. The nations walk in its shadow, partake of its benefits, rear their offspring under its life-giving benediction, and walk in God's blessings, a holy, happy people.

From all that has been said, we conclude (1) The earth proper shall abide. (2) Its evils shall be burned up by fire as dross is purged from gold and silver. (3) All sin and sinners shall be overthrown. (4) The good shall remain, the holy abide. The earth shall be renewed as in the days of Edenic glory, and on it shall be nations and generations of people. (5) The population of the earth shall continue, as it would have done had sin not entered. (6) Over this redeemed earth and its multiplying population the Lord shall be King, not simply for a thousand years, but forever. (7) The "thousand years" is not the Kingdom in its fulness, but simply its beginning, the time of its inauguration, the Judgment Day, for one day is with the Lord as a thousand years, says Peter, speaking of this subject (2 Pet. 3:7,8). The Kingdom proper extends beyond that thousand years, which is simply the day of its establishment, the time of overthrowing its adversaries. (8) Not only shall the earth be subjected, but all the other worlds (Phil. 2:9-11). (9) This subjecting of all things is effected, not by preaching simply, as in our day, but by the same power which raises the dead, a supernatural, miraculous power. Paul says it is "according to the working whereby He is able to

subdue all things unto Himself;" that is, the resurrection is according to this power (Phil. 3:20,21). It shows that the same power which raises the dead will subdue the rebellious and bring the nations into subjection.

I submit my readers the following very forceful extract from Seiss' great exposition of the book of Revelation. I feel that I owe it to the church to urge all preachers and students of the Word to secure this set of lectures. The extract is rather long to borrow, but its clearness and the importance of the subject constitute my apology:

Humanity was created and constituted a self-multiplying order of existence—a *race*—to which this earth was given as its theatre, possession, and happy home. God created man in His own image; male and female created He them, and said to them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over it. When sin first touched man, it found him thus constituted and domiciled. Had the spoliations of sin never disturbed him, humanity, as a race, must needs have run on forever, and been the happy possessor of the earth forever. Anything else would be a contravention and nullification of the beneficent Creator's intent and constitution with regard to His creature, man. Meanwhile came the fall, through the Serpent's malignity; and then a promise of redemption by the Seed of the woman. If the nature of the fall was to destroy the existence of man as a race, and to dispossess him of his habitation and mastery of the earth, the nature and effect of the redemption must necessarily involve

the restitution and perpetuation of the race, as such, and its rehabilitation as the happy possessor of the earth; for if the redemption does not go as far as the consequences of sin, it is a misnomer and fails to be redemption. The salvation of any number of individuals, if the race is stopped and disinherited, is not the redemption of what fell, but only the gathering up of a few splinters, whilst the primordial jewel is shattered and destroyed, and Satan's mischief goes further than Christ's restoration.

I therefore hold it to be a necessary and integral part of the Scriptural doctrine of human redemption, that our race, as a self-multiplying order of beings, will never cease either to exist or to possess the earth.

There is a notion, bred from the morbid imagination of the Middle Ages, which has given birth to many a wild poetic dream, which has much influenced the translators of our English Bible, which has unduly tainted religious oratory, song, and even sober theology, and which still lingers in the popular mind as if it were an article of the settled Christian creed, that the time is coming when every thing that is, except spiritual natures, shall utterly cease to be, the earth consume and disappear, the whole solar and sidereal system collapse, and the entire physical universe vanish into nothingness. How this can be, how it is to be harmonized with the promises and revealed purposes of God, wherein it exalts the perfections of the Deity, there is not the least effort to show. The thing is magniloquently asserted, and that is quite enough

for some people's faith, though sense, reason, and Revelation be alike outraged. . . .

In those passages which speak of the *passing away* of the earth and heavens (see Matt. 5:18; 24:34,35; Mark 13:30,31; Luke 16:17; 21:33; 2 Pet. 3:10; Rev. 21:1), the original word is never one which signifies termination of existence, but *parerchomai*, which is a verb of very wide and general meaning, such as *to go* or *come* to a person, place or point; *to pass*, as a man through a bath, or a ship through the sea; to pass from one place or condition to another, to arrive at, to go through; to go into, to come forward as if to speak or serve. As to time, it means going into the past, as events or a state of things once present giving place to other events and another state of things. That it implies great changes when applied to the earth and heavens is very evident; but that it ever means annihilation, or the passing of things *out of being*, there is no clear instance either in the Scriptures or in Classic Greek to prove. The main idea is *transition*, not extinction.

Some texts, particularly as they appear in our English Bible, express this change very strongly, as where the earth and heavens are spoken of as *perishing*, being *dissolved*, *flying away* (Is. 34:4; 54:10; Rev. 6:14; 20:11); but the connections show that the meaning is not cessation of being, but simply the termination or dissolution of the present condition of them to give place to a new and better condition. At least one such *perishing* of the earth has already occurred. Peter, speaking of the earth and heavens of Noah's time, says: "*The world*

that then was being overflowed with water, perished" (2 Pet. 3:5,6). But what was it that *perished*? Not the earth as a planet, certainly; but simply the mass of the people, and the condition of things which then existed, whilst the earth and race continued and have continued till now. Equally strong expressions are used with regard to the destruction or passing away of the old in the case of one born again to newness of life in Christ Jesus; but no one, therefore, supposes that the bringing of a man from Satan to God is the annihilation of him. It is simply the change of his condition and relations. And so in the case of the earth and heavens; for the same word which describes the change in the individual man is used to describe the change to be wrought in the material world. It is *regeneration—palingenesia*—in both instances (Matt. 19:28; Tit. 3:5), and therefore not the putting out of existence in either case. The *dissolving* of which Peter is made to speak is really a deliverance rather than a destruction. The word he uses is the same which the Saviour employs where he says of the colt, "*Loose him;*" and of Lazarus when he came forth with his death wrappings, "*Loose him, and let him go;*" and of the four angels bound at the Euphrates, "*Loose them;*" and of the Devil, "*He must be loosed a little season.*" It is the same word which John the Baptist used when he spoke of his unworthiness to *unloose* the Saviour's shoestrings, and which Paul used when he spoke of being "*loosed from a wife.*" It is simply absurd to attempt to build a doctrine of annihilation on a word which admits of such applications. The teaching of the

Scriptures is, that the creation is at present in a state of captivity, tied down, bound, "not willingly, but by reason of him who hath subjected the same in hope;" and the *dissolving* of all these things of which Peter speaks is not the destruction of them, but the breaking of their bonds, *the loosing of them*, the setting of them free again to become what they were originally meant to be, their deliverance (Compare Rom. 8:19-23). And as to the *flying* or *passing away*, of which John speaks, a total disappearance of all the material worlds from the universe is not at all the idea; for he tells us that he afterwards saw "the sea" giving up its dead, the New Jerusalem coming down "out of the heaven," the Tabernacle of God established among men, and "nations" still living and being healed by the leaves of the Tree of Life.

Great changes in the whole physical condition of the earth and its surrounding heaven are everywhere indicated; but the idea of the extinction of the material universe amid "the wreck of matter and the crush of worlds" is nothing but a vulgar conceit, without a particle of foundation in nature, reason or Scripture. Things have no more tendency to annihilation than nothing has a tendency to creation. There is no evidence that a single atom of matter has ever been annihilated, whence analogy would infer that such a thing is not at all in the will or purpose of God. On the contrary, the teaching of Revelation is, that "one generation passeth away, and another generation cometh, but the *earth abideth forever*" (Ecc. 1:4; Psa. 119:90).....

It is specifically promised that "the meek shall inherit the earth," and that the righteous "shall dwell in it forever" (Matt. 5:5; Psalms. 37:9,11,29; Isaiah. 60:21; Romans. 4:13). If the righteous are to inhabit it forever, it must exist forever. The kingdom of which Daniel prophesied is to be an everlasting kingdom, which shall stand forever. That kingdom is located "under the whole heaven," and takes in among its subjects "peoples, nations and languages," and has its seat upon the earth (Daniel. 2:44; 7:14,27). But if the earth is to have an indestructible kingdom, it must itself be indestructible. John describes the sovereignty of this world as finally assumed by the Lord, even Christ, who is to hold and exercise it to the ages of the ages (Revelation. 11:15). But how can Christ reign over a world which is presently to cease to be? God has specifically and repeatedly covenanted and promised a certain portion of the earth to a certain people for "an everlasting possession" (Genesis. 48), in which they are to "dwell, even they, and their children, and their children's children *forever*" (Ezekiel. 37:25), and not cease from being a nation before him forever (Jeremiah. 31:36). How can this be fulfilled if the earth is to be annihilated? ("Lectures on the Apocalypse," Vol. III., 367-375).

The same author quotes J. Pye Smith as follows: "I cannot but feel astonished that any serious and intelligent man should have his mind fettered with the common—I might call it the vulgar—notion of a proper destruction of the earth. I confess myself unable to find any evidence for it in nature, reason or Scripture" ("Geology and Revelation," p. 161).

Some Uninspired Witnesses.

CHAPTER XV.

We rely upon the Word of God alone, and we consider it only authoritative, yet we believe it well to sustain our points by witnesses, living and dead, who have proven themselves worthy of the highest confidence. The pre-millennial coming of Christ is not a new doctrine. It has been advocated by many of the brightest minds during the centuries? If we should look about us at present, we would find the advocates of this view to be among the most thorough-going and aggressive Christian workers of the world. We would name such men as D. L. Moody, who has led his thousands to Christ, and shaken Europe and America. A. B. Simpson, who has sent out more than four hundred persons, who have engaged in active missionary and evangelistic work.* C. H. Spurgeon, the greatest preacher of the last century, was definite in his advocacy of this doctrine. A. J. Gordon, whose church in Boston (Claredon St.) under his apostolic leadership, showed much zeal, and made great missionary effort. His writings have stirred the hearts of thinkers in all the nations. He was an earnest representative of the

* His "Gospel of the Kingdom" is a very helpful book on the subject.

view for which we plead. The Salvation Army, undoubtedly one of the greatest religious movements since the days of the apostles, is fired and enthused for constant self-sacrifice and devotion to God and humanity by the thought of the nearness of the Master's coming. J. Hudson Taylor, founder of the China Inland Mission, which has sent out over six hundred missionaries, is a faithful preacher of the blessed hope. H. Grattan Guinness, of London, whose voluminous writings are rich, cogent, and unanswerable, who also has a missionary training institute, from which hundreds of missionaries are sent out on lines of faith and self-support, vigorously espouses this doctrine. Major Whittle, Rev. L. W. Munhall, and other evangelists of national reputation—men who are making things happen along revival and missionary lines—are proclaiming it diligently. The fact is, there is no great missionary activity, that is, no special, world-affecting religious movement launched and supported by post-millennialists. Such men as Arthur T. Pierson, whose missionary writings have aroused many slumbering hearts, the venerable Jno. G. Paton, who has revolutionized the New Hebrides, the saintly W. B. Godbey, who has swept like a ball of fire over all the South and many other parts of our nation, are almost to a man committed to the doctrine for which we plead. While Wesley, Fletcher, Whitefield, and others of their time and fellowship were not voluminous in their utterances concerning this doctrine, yet they have shown themselves believers in the pre-millennial appearing of our King. Whitefield, on Math.

25:1, says, because "He tarried for a while, to exercise the faith of the saints and to give sinners space to repent, scoffers are able to cry out, 'Where is the promise of His coming?', but perhaps to-day, perhaps this midnight, the cry may be made. Let that cry, 'Behold, the Bridegroom cometh,' be continually ringing in your ears, and begin now to live as though you were assured this night you were to go forth to meet Him." Thomas Coke said, "We ought to be in daily and hourly expectation of it." But, ah! men will not do this. At the coming of Christ, to avenge His elect and deliver His faithful people, the hope of His coming will in a great measure have been lost. Chas. Wesley has sundry hymns advocating this truth. We quote one verse from many:

Lo! He comes, with clouds descending,
Once for favored sinners slain!
Thousand, thousand saints attending,
Swell the triumph of His train.
Hallelujah!
God appears on earth to reign.

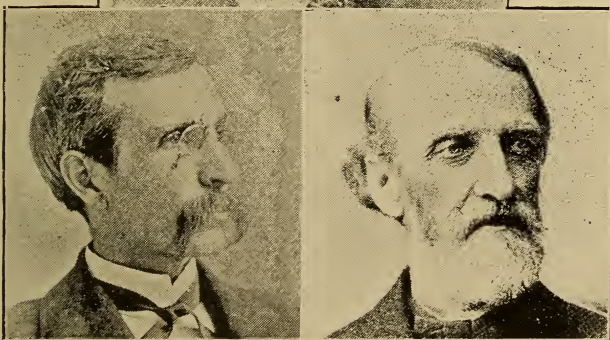
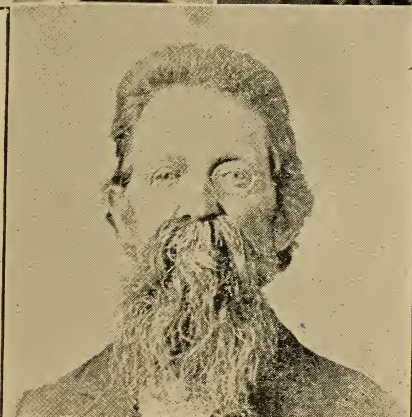
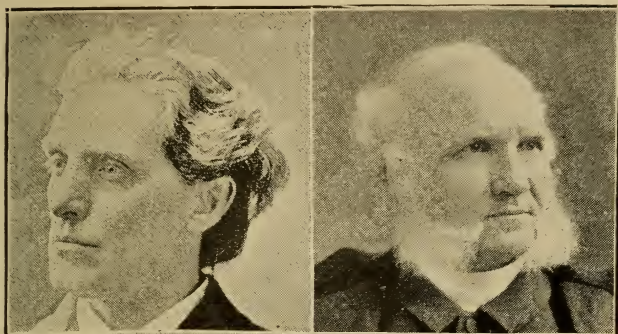
From John Wesley we quote: "I grant, suppose the Lord should delay His coming. It were meet and right to wait for His appearing, in doing, so far as we have power, whatsoever He hath commanded. But there is no necessity for making such a proposition. How knowest thou that He will delay? Perhaps He will appear as the day-spring from on high, before the morning light. O do not set us a time—expect Him every hour. Now He is nigh, even at the door." Bishop Latimer said, "I believe the Lord may come in my day, old

as I am," and John Knox, "We know that he shall return, and that with expedition." From Martin Luther we read, "Our Lord Jesus Christ yet reigneth, who I shortly trust will come and slay with the Spirit of His mouth, and destroy with the brightness of His coming the Man of Sin." Wyclif "regarded the Redeemer's appearing as the object of hope and constant expectation of the church of God." Burnett says, "The Millennial kingdom of Christ was the general doctrine of the Primitive church, from the time of the apostles to the Council of Nice." Mosheim admits that an opinion prevailed in the early centuries that Christ was to come and reign among men, and that this opinion had hitherto (up to the middle of the third century) met with no opposition, and he declares that the apostasy from this faith was headed chiefly by Origen, a brainy, but heretical and visionary man. Bishop Russell, of Scotland, though a post-millennialist, says, "With respect to the Millennium, it must be acknowledged that the doctrine concerning it stretches back into antiquity, so remote and obscure, that it is impossible to fix its origin."

Barnabas, who lived in the very days of the apostles, and is supposed to be the one mentioned in Acts (11:24) as "a good man," wrote an epistle, which is still extant. Though condemned by some critics, it is esteemed genuine by Archbishops Wake, Usher, and other writers. He looked forward to this blessed hope, when Christ should bring about the time of the restitution of all things, by His personal appearing. Clement, of Rome, was the

fellow-laborer of Saint Paul, and in his first epistle, says, "Let us be followers of those who went about in goat skins and sheep skins preaching the coming of Christ. Such were the prophets—yet a little while, and His will shall be accomplished suddenly, the holy scripture itself bearing witness that He shall come quickly and not tarry." In his second epistle, he said, "Let us every hour expect the Kingdom of God, in love and righteousness, because we know not the day of His appearing." Ignatius lived immediately after the days of the apostles, if he was not in fact acquainted with some of them. He says, "The last times are come upon us. Let us be therefore very reverent, and feel the long-suffering of God, that it be not to us condemnation." To Polycarp he wrote, "Be every day better than another. Consider the times, and expect Him who is above all times." He hoped to have a part in the first resurrection. Polycarp taught that "God raised up our Lord Jesus Christ from the dead, and that He will come to judge the world, and raise the saints, and that if we walk worthy of Him, we shall reign with Him." Papias was supposed to be a co-laborer of Polycarp, and perhaps acquainted with Saint John. Claiming to reproduce the teaching of the elders who had seen John, and giving these words as the exact tradition, he said: "The disciples of Our Lord taught concerning those times (the Millennial) that in those days the vine shall bring forth abundantly . . . and all animals shall be peaceful and harmonious one to the other, being perfectly obedient to man; but these things are creditable to those who have faith." He

SOME FAITHFUL, EARNEST ADVOCATES OF THE
BLESSED HOPE.



H. C. MORRISON.
J. B. CULPEPPER.

JOHN A. SEISS.
ARTHUR T. PIERSON.

W. B. GODBEY.

spoke of the good time when the wolf and the lamb shall dwell together, and regards it as an utterance of our Lord, while those who read the Word know that it was also spoken by Isaiah. Among other things, he says that "There will be a certain thousand years after the resurrection of the (holy) dead, when the Kingdom of Christ will be established visibly in the earth." Justin Martyr, who flourished in the second century, and was quite a noted disciple, looked for no millennium during this dispensation. He speaks of those as destitute of good reason who do not understand that which is clear from all the scriptures, that two comings of Christ were announced, maintaining that the Millennium would be beyond the resurrection (of the saints), and for the restitution of all things. Irenaeus believed that the seventh thousand years of the world would be the millennium, that as Christ was six days making all things, and rested the seventh, so the world will have its six thousand years of labor, and toil, and strife, through sin, and the seventh, it will have a rest by the coming of Christ. We quote from him, "It is manifest that the perfecting of these things is *in the sixth thousand year*, when Antichrist, having reigned 1260 years, the Lord shall come from heaven in the clouds, with the glory of His Father, casting him (Antichrist) and them that obey him into a lake of fire; but bringing to the just the time of the kingdom, that is, the *rest*, or *Sabbath*, the *seventh day* sanctified, and fulfilling to Abraham the promise of inheritance." Dodwell, in his "Dissertations," writes (section 20), "The Primitive Christians be-

lieved that the first resurrection, that of their bodies, would take place in the kingdom of the Millennium; and as they considered that resurrection to be peculiar to the just, so they conceived the martyrs would enjoy the principal share of its glory." Tertullian, in writing of the Apocalypse, says, "We confess that a kingdom is promised us on earth before that in heaven, but in another state, viz., *after* the resurrection of the just." Methodius, bishop of Olympus, flourished between the years 260 and 312. Whitby, who was a strong post-millennialist—indeed, the chief supporter of this view since the Reformation—admits that Methodius held to a pure Millennium, free from everything sensual. Of Nepos, an Egyptian bishop of great learning, the biographer Caves says, "He was a man skilled in the holy scriptures, and also a poet; and that he had fallen into the error (as the biographer esteemed it) of the Millenarians, and published books, showing that the promises made in the scriptures to good men, were, according to the sense and opinion of the Jews, to be literally understood," and even Whitby allows that Nepos taught that after the first resurrection the kingdom of Christ was to be upon earth for a thousand years, and the saints were to reign with Him. Neander, speaking of the early church, says, "They were accustomed to consider that, as the world was created in six days, and according to Psa. 90:4, a thousand years in God's sight is but as one day, so the world was supposed to endure six thousand years in its present condition; and as the Sabbath is the day of rest, so this millennial reign was to form the seventh

thousand year period of the world's existence."

Chillingworth says, speaking of Irenaeus, that "The doctrine of Chiliasts was, in his judgment, apostolic tradition, as it was also esteemed by all the doctors, saints and martyrs of or about his time; for all that speak of it, or whose judgments on the point are in any way recorded, are for it, and Justin Martyr professes that all good and orthodox Christians of his time believed it, and those who did not he reckons among the heretics. Bishop Latimer, who lived in the sixteenth century, in his third sermon on the Lord's prayer, speaks of a parliament, in which Christ shall bear rule, and not man; and which the righteous pray for when they say, "*Thy kingdom come.*" Because they know that therein reformation of all things shall be had; and he adds, "Let us with John, the servant of God, cry in our hearts, 'Come, Lord Jesus, come.'" 'Bishop Sandys, archbishop of York in Elizabeth's time, says: "Christ's coming is most certain, so the hour, the day, the month, the year, is most uncertain." Now, as we know not the day and the hour, so let us be prepared, for it may be near. That it is at hand may be probably concluded from all the scriptures. The signs mentioned by Christ in the gospel (Luke 21; Math. 24) which should be the foreshadows of this terrible day are almost all fulfilled.

Augustus M. Toplady, in the eighteenth century, says, "I am one of those old-fashioned people who believe in the doctrine of the Millennium, and that there will be two distinct resurrections of the dead: (1) Of the just, and (2), of the unjust;

which last resurrection of the reprobate will not commence until a thousand years after the resurrection of the elect. In this glorious interval of a thousand years, Christ will reign in person over the kingdom of the just, and during this dispensation different degrees of glory will obtain, and every man shall receive his own reward according to his own labor" (Work's, Vol. III., 470). Bishop Thomas Newton, eighteenth century, says, "Nothing is more evident than that this prophecy of the Millennium and of the first resurrection (Rev. 20: 1-6) hath not yet been fulfilled." And he argues, If the martyrs rise only in a spiritual sense then the rest of the dead rise only in a spiritual sense; but if the rest of the dead really rise, the martyrs rise in like manner. There is no difference between them, and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory, too. From all of which he decides "That the kingdom of heaven shall be established upon the earth is the plain express doctrine of Daniel and all the prophets, as well as John; and we daily pray for the accomplishment of it when we say, 'Thy kingdom come.'" William Newcome, archbishop of Ireland in the eighteenth century, commenting on Rev. 20:4, says, "I understand this not figuratively of a peaceful and flourishing state of the church on earth, but literally of a real resurrection, and of a real reign with Christ, who will display His royal glory in Jerusalem."

Time would fail us to tell of all the noted and worthy advocates of this doctrine. We would

include such names as Elliott, Dean Alford, Tregelles, the Bonars, Richard Newton, Bishop McIlvaine, and numerous others, more or less widely known.

We will conclude this chapter with one or two extracts and the names of a few well known present-day advocates of this glorious truth. The noted Presbyterian preacher, Rev. Chas. Hodge, in commenting on 1 Cor. 1:7, says, "The object of this patient and earnest expectation of believers is the coming, i. e., the revelation of our Lord Jesus Christ. The second advent of Christ so clearly predicted by Himself and the apostles, connected as it is with the promise of the resurrection of His people, and the crowning of Him King, was the object of longing expectation with all the early Christians." Speaking of the early days of this dispensation, he remarks, "So general was this expectation that Christians were characterized as those 'who loved His appearing' (2 Tim. 4:8), and 'as those who wait for Him'" (Heb. 9:28). Trench, the author of a Dissertation on the Parables, speaking of the ten virgins, says, "It was a hint and no more. If more had been given, if the Lord had said plainly that he would not come for many centuries, then the first ages of the church would have been placed in a disadvantageous position, being deprived of a powerful motive to holiness and diligence supplied to each generation of the faithful; but the possibility of the Lord's return in their time was a source of inspiration to godly living. *It is a necessary element, concerning the second coming of Christ, that it should be possible at any time, that no generation should consider it improbable in theirs.* (My

italics. P.) The love, the earnest longing of all first Christians, made them to assume that coming to be close at hand." From Albert Barnes, on John 14:2; 1 Thess. 4:14, we quote, "This was the firm belief of the early Christians, and this expectation with them was allowed to exert a constant influence on their lives and hearts. It led them (1) to desire to be prepared for His coming; (2) to consider that earthly affairs were of little importance, as the scene here was soon to close; (3) to live above the world and in the desire of the appearing of the Lord Jesus. This was one of the elementary doctrines of their faith, and one of the means of producing deadness to the world among them; and among the early Christians there was, perhaps, no doctrine that was more the object of firm belief, and the ground of more delightful contemplation, than that their ascended Master would return."

We are indebted for most of the above quotations to Evangelist L. W. Munhall's work, "The Lord Returneth," and to "The Second Coming of Christ," by Rev. R. C. Shimeall.

We may be excused for naming a few of the watchers among our co-laborers in the Lord's vineyard. We wish not to be invidious, and there are many worthy names that might be added, but we would name especially the following dear brethren: Rev. W. B. Godbey, author of many books, including Commentaries on the New Testament. Humble as a babe, meek as a lamb, conversant with Greek and Hebrew, of very wide reading, a mighty man of God. Rev. H. C. Morrison, editor of the *Pentecostal Herald*, a fluent speaker, an interesting writer, a lovable character, brainy, a

leader of men, highly esteemed by those who know him, a strong preacher, a devoted advocate of this doctrine. Rev. Seth C. Rees, the Quaker evangelist, whom some prefer to style "the earthquake;" a combination of the logic of Paul, the love of John, and the fiery eloquence of Chrysostom, a vigorous writer, a lover of "His appearing." Rev. M. W. Knapp, widely-read author, soul-winning evangelist, successful editor and publisher; one of Zion's stalwarts. Small of stature, yet strong in faith, keen in intellect, an organizer and leader of men. Rev. B. F. Haynes, formerly editor of "Zion's Outlook," Nashville; fearless, sweet-spirited, uncompromising, yet kind; an exposé of shams, but a lover of men; a man of God, strong in character, unflinching in the hour of danger, never known to forsake the post of duty. Rev. J. O. McClurkan, editor of "Zion's Outlook," a fragile body, a godly man, an unctious preacher, he is accomplishing a great work for his divine and coming Lord; loved by those who know him, and faithful to every conviction. Rev. Jno. M. Pike, successful revivalist, scriptural writer, efficient pastor, holy man. Rev. John B. Culpepper, whose fame is spread abroad through the South. He loves his church, stands by its pastors, and has swept a multitude into the fold, more than 40,000 people having connected themselves with the church under his apostolic ministry. A. C. Bane, of California, the logical, lawyer-like evangelist, whose preaching is mighty, and thoroughly scriptural; whose sentences are rugged and effective. He delights in this blessed doctrine. If we were to attempt to name all the advocates of this truth, to

merely catalogue those who preach it from the pulpit, and rejoice to name it around the fireside, our book would be but a list of godly men and women, whose influence is felt for righteousness on earth, and whose names are in heaven.

“But,” says one, “these looked for Him, and were disappointed. Does not this prove your position false?”

By no means:

1. They were not post-millennialists, else they would have looked for the conversion of the world and a thousand years of holiness among the nations before His coming, and that would have proven conclusively that He could not come in their day.

2. They did not set a date for the Lord’s return, but simply insisted from the Scriptures that it might occur at any hour, some of them expressing a hope that it might be in their lifetime, but not dogmatizing on this point. So with the writer. Jesus is coming. We do not have to await the world’s salvation before we see our blessed Redeemer. Like these lights of the church through the centuries let us set no dates, but keep our lamps trimmed and burning, with oil in our vessels, the wedding garment on, and our loins girded, while in holy expectancy we press the battle for His glory, and await His appearing. Whether we sleep or wake, we may then greet Him with joy. O thank God for the thrilling hope that even these fading eyes shall see Him, and these weary limbs and fiery nerves shall rest in the smiles of His countenance. Praise Him forever!

The Jews, Peculiar, Chosen, Scattered.

CHAPTER XVI.

I. Strange, chosen people! Their history is anomalous. From the day Abraham was called out of Ur of the Chaldees to the present they have been a peculiar people, under the especial care of Almighty God, who has continually dealt with them in grace, or in judgment. He Himself declares, "O Jacob, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine: thou art my servant; I have chosen thee" (Isa. 41:9; 43:1). Again hear Him, "This people have I formed for myself; they shall show forth my praise" (Isa. 43:21). He is pleased to style Himself "the God of Israel" (Ex. 34:23). And to them He says: "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deut. 14:2). As a nation, Israel is called the kingdom of the Lord (1 Chron. 28:5; 29:23). Over this kingdom David was placed as God's chosen, a man after His own heart. To him Jehovah promised, "I will raise up thy seed after thee, . . . and I will establish his kingdom;" "I will be his father," and "will settle him in mine house and in my kingdom forever: and his throne shall be established forevermore" (1 Chron. 17: 11-14).

Now, we know that the kingdom was divided but two generations removed from David, and shortly afterward was taken from his descendants. It is evident, therefore, that there is to be a renewal of the kingdom to Israel, and a manifestation of all the glory promised in the prophets. Who shall be king? The answer is found in the word of God. It is none other than Jesus.

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Luke 1:32,33).

In the prophet, Jesus is called, “David my servant,” who shall be prince forever over the house of Israel (Ezek. 37:24,25). In the Apocalyptic vision, vouchsafed to the lonely prophet on Patmos, Jesus proclaimed Himself the “Root and the offspring of David” (Rev. 22:16). He is also said to be the Lion of the tribe of Juda (Rev. 5:5). And Paul declares: “There shall be a root of Jesse,” who “shall arise to reign over the Gentiles” (Rom. 15:12). From this we learn that the king is a descendant of Jesse, through the line of David; that He shall reign over both the Jews and the Gentiles; and shall occupy the throne of David. Now some are fond of giving this a spiritual application only. This is not allowable; David had only a temporal throne, to occupy which Christ must exercise a temporal sovereignty. He shall possess the kingdom and sit on the throne as David once did. Some think he exercises this authority now from heaven, that He is already on the promised throne; but this cannot be,

for David's kingdom was not spiritual, and he had no throne in the skies, but one in Palestine, and Jesus shall sit upon his throne. Our Saviour is on His Father's throne now, not David's. The prophecies concerning Israel have no more relation to the church than the predictions concerning the church have to the house of Jacob. Isaac Da Costa pungently asks: "Who gives us the right by arbitrary exegesis to refer the promises made to Israel to the Christian church, when the judgments upon the same evidently cannot have been meant for the church?"

There are many prophecies which appertain exclusively to the descendants of Jacob, both among those which have passed into history and among those that await fulfillment. What can be more absurd than the attempt to explain the prophecies which foretell the calamities to befall the Jews in a literal sense, and then those which bespeak their future felicity, in a mystic or spiritual sense?

We gather from the Scriptures that the descendants of Abraham are very dear unto our Heavenly Father, and that He is watching over them as truly in their desolations and wanderings as ever in their palmiest days.

II. God's judgments are to be fulfilled upon them, and His promises are also to be realized by them. Let us not steal their blessings unless we are willing to bear their curses.

"What advantage then hath the Jew? or what profit is there of circumcision?

"Much every way: chiefly because that unto them were committed the oracles of God" (Rom. 3:1,2).

Paul recognizes that the Jews have a peculiar position, and one of special "advantage." Elsewhere he speaks of them as his kinsmen "according to the flesh," and says that to them pertain "The adoption, the glory, the covenants, the giving of the law, the service of God, and the promises." He further calls attention to the fact, that of the Jews Christ came (Rom. 9:3-5). He then asks, "Hath God cast away his people," and answers with an emphatic, "God forbid." They are indeed under a judicial "blindness." The veil is upon their faces when Moses is read. But this veil shall be removed (2 Cor. 3:14-16). When the veil is taken away and the blindness ceases, they shall know the Lord, and shall turn to Him, for "salvation is of the Jews" (John 4:22). God has pledged Himself to "A new covenant with the house of Israel, and with the house of Judah," and declares they "shall know me even from the least to the greatest" (Jer. 31:31-34; Heb. 8:8-11). Who shall thus know Him from the least to the greatest? The house of Israel and the house of Judah.

The promise of God shall stand, His covenant shall be kept, His word shall abide. Robert Cameron reproves the spiritualizing mode of modern interpreters. He says: "They will take the truth given to the Jews, and applicable to them alone, and divert it to the church, changing the very object of prophecy. . . . They will take the blessedness belonging to Jerusalem in the age to come, and so pervert it to the present age as to flatter and deceive the nations which are to soon be cut off by the terrible judgments of God. Indeed the Chris-

tians inside of the church have plundered the Jews of their spiritual things with as much cruelty and as little conscience as the professed Christians in the nations have plundered them of their earthly things, and the destructive misapplication, and cruel confusion of the truth of God, is due to the prevailing ignorance respecting dispensational arrangements more than to any other cause (The Doctrine of the Ages, page 128).

III. A recent writer has asserted that God has no further use for the Jews, or respect for them; that they will never be restored to Palestine, or come under the divine favor, except as they yield to the Gospel, and are converted one by one. If this be true, why have they been preserved as a distinct people, through all the ages and among all the nations? David truly declared that "he hath not so dealt with any nation."

THEY ARE A PECULIAR PEOPLE.

E. F. Stroeter says: "Here he is, the imperishable, ubiquitous, irrepressible Jew, the most conspicuous and emphatic figure of all history. The Jew, without a king or a government of his own, has seen the mightiest empires rise and has attended their funeral. An exile from his own land, he has witnessed every civilized country of the Old World change ownership over and over. No nation has ever prospered in his land—the land that flowed with milk and honey while he dwelt there; he has prospered in every land, under every clime. He receives no hearty welcome, no legislative favors, no social advantages anywhere, hardly justice; but

in the race for wealth, for success and for honors in art and science and literature, he leads everywhere. He has been branded with infamy, loaded with unutterable contempt; behold him, the cringing, crouching, unresisting object of pity. But a few brief hours of genial sunshine, a few decades of emancipation and equal rights, and behold the unbearably proud, and loud and obnoxious modern Jew! Talk of the Egyptian sphinxes and of Gordian knots—the greatest riddle, the one unsolvable mystery of all the ages, is the Jew. His very existence and preservation is an unanswerable challenge to the human mind for a rational explanation” (Addresses on the Second Coming of the Lord, pages 138-9). Again the same writer says: “That nation was born, delivered, guided, ordered, smitten and kept of the Lord, in order to be God’s age-lasting object lesson in grace and in judgment, for all time to come” (Ibid, page 141).

Not only have men pronounced them a peculiar people, but so has the Almighty: “Ye shall be a peculiar treasure unto me above all people: for all the earth is mine” (Ex. 19:5,6).

IV. Driven out and exiled from their own land, these chosen people are to-day wanderers upon the face of the whole earth. They have no land to call their own outside of Palestine, and that is in the hands of their oppressors. Their sins have been visited upon them; their punishments are grievous and protracted. They have perished with pestilences, they have fallen by the sword, have been consumed by famine, and have been scattered into all the winds. They are a waste and a reproach

among all peoples; they are a taunt and an astonishment unto all the nations (Ezek. 5:12-15). "Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned. Therefore he hath poured upon him the fury of his anger" (Isa. 42:24,25).

That was a plaintive lament when Jesus, looking down upon the city, cried, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate, for I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37-9). He told His disciples that Jerusalem should "be trodden down by the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24).

Concerning the same period, Gabriel informed Daniel regarding the "overspreading of abominations," and declared, "He shall make desolate even until the consummation, and that determined (the judgment day or the outpouring of the wrath which God hath determined) shall be poured upon the desolate" (Dan. 9:27).

This is the time of desolation and suffering, of condemnation and wrath which we are informed that Israel is under. It is a period of "blindness in part," but when the fullness of the Gentiles be come in, the blindness shall cease, for it has a well-defined limit.

We are in the Gentile period, the church dispen-

sation, the time of the Gentile's election through grace. When this period shall terminate, the Lord will come and "will turn away ungodliness from Jacob," He will "take away their sins," "and so all Israel shall be saved" (Rom. 11:26). This cannot mean that every descendant of Jacob shall be eternally saved, because we would find among these a Judas, betraying his Lord, and many murderers, thieves and ungodly men. But at the coming of Christ the Jews as a people will accept Him, turn away from their ungodliness and become a holy people, a peculiar treasure of the Lord.

In the visions of John, the angel with the reed for a measuring rod took the dimensions of the temple and the altar, but the worshipers and the outer court he was not to measure, because it was given unto the Gentiles, and "the holy city they shall tread under foot forty and two months" (Rev. 11:1,2). The point we want the reader to specially bear in mind is, that all these Scriptures reveal a limitation to the banishment of the Jew. The city is trodden under foot forty-two months; that is, as proven historically, twelve hundred and sixty years, a day for a year. But even if this mode of interpretation be rejected, the limit stands. The oppressions of Jerusalem have their boundaries. They shall cease. It is to remain desolate until they shall say, "Blessed is he that cometh in the name of the Lord." This wretchedness continues till the fullness of the Gentiles be come in, and no longer. Their blindness is but "in part," and shall cease when the treading down of the city is at an end, and all this comes in the period marked out as

the times of the Gentiles. These New Testament declarations but confirm the statements of their own prophets concerning the crown and the kingdom, as the Lord spoke through Ezekiel (21:27) of the diadem being removed and the kingdom overturned.

The government is overthrown, the power of the crown wrested from it, the scepter departs, and this decrowned condition, this destroyed nationality, shall continue "until He comes whose right it is" to wear the diadem. This overthrown condition manifestly represents the present state of Israel, but the crown is for the brow of the Messiah. The same declaration was plainly and emphatically given by Hosea.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3:4,5).

The many days in which Israel shall abide without a king are not yet terminated, but the end draweth nigh. They shall be restored; Palestine shall again flow with milk and honey, the King of all kings shall reside in Jerusalem, and the scepter of universal empire shall be His. But we reserve the further discussion of this subject for the next chapter.

The Jews to Be Restored.

CHAPTER XVII.

We have seen the Jews as the victims of the divine judgments, scattered, peeled and driven through the nations; but their sorrows shall end. Their sufferings shall terminate, their weepings over the desolations of Zion shall cease. God will remember His people. Though long under His displeasure, they shall again know His favor. "Weeping may endure for the night, but joy cometh in the morning." The day of Israel's long deferred hope shall yet dawn. Already the grey streaks are seen above the Eastern horizon, and the sunlight shall soon gild with radiant glory the mountain tops of hope. The Sun of righteousness shall soon arise, and blessed be God, he shall appear with "healing in his wings." Symbolizing interpreters, forever spiritualizing away the promises to Israel, are in the habit of applying all of Jacob's promises to the church. But this method of interpretation would eviscerate the prophets and nullify a large portion of God's word.

We trust the reader will weigh with conscientious care the following Scriptures, which we select from many, and see if they have not specific application to the Jews as a people.

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant

of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11,12).

Who are the outcasts of Israel, the dispersed of Judah, the remnant of his people? This cannot, by any honest method of interpretation, be made to apply to any other than the descendants of Israel according to the flesh. The church is not among the dispersed of Judah, nor is it a remnant that has been scattered among the nations. The wording is such that it cannot possibly have other application than to the people of Isaac, Jacob, David and the prophets. In Jeremiah the Lord declares: "I will gather the remnant of my flock out of all countries whither I have driven them." "They shall enter their folds, and increase, they shall be fed by his shepherds, and shall no more fear or be made desolate."

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our righteousness" (Jer. 23:5,6).

The prophet also declares that they shall date their deliverance from the north country, and from all countries whither they had been driven, as in the olden days they spoke of their deliverance from Egyptian bondage. The Deliverer here promised is a descendant of David, and as a king He shall

reign prosperously in the days of His manifestation. "Judah shall be saved, and Israel shall dwell safely." Who is this Saviour of Judah and Israel, this King of power and glory? The answer is at hand. Jehovah Tsidkenu—THE LORD OUR RIGHTEOUSNESS. Every child of God recognizes the King by this blessed name.

Isaiah truly says, "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land" (Isa. 14:1). Again the same prophet, delivering a message from the Most High, thus encourages Jacob. "Fear not, for I have redeemed thee," "I am with thee, I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth" (Isa. 43:1, 5,6).

We remember Paul's remark concerning "blindness in part" happening unto Israel for a time (Rom. 11:25). Isaiah cries out, "Bring forth the blind people that have eyes, and the deaf that have ears" (Isa. 43:8). The thoughtful reader will easily recognize the blind and deaf of this prophecy. Zechariah is yet more explicit; hear him: "Jerusalem shall be inhabited," "the Lord will be unto her a wall of fire round about, and will be the glory in the midst of her." "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord." "The Lord shall inherit Judah his portion in the holy land, and he shall choose Jerusalem again" (Zech. 2:4-12). The same prophet declares:

"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, The holy mountain" (Zech. 8:3).

Continuing, he says, "I will save my people from the east country, and they shall dwell in the midst of Jerusalem: they shall be my people, and I will be their God." "O house of Judah and house of Israel, I will save you, and ye shall be a blessing" (Zech. 8:7,8,13). In these days the people of the nations will gather around the Jews, and will say to them, "We have heard that God is with you," "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem and to pray before the Lord" (Zech. 8:22,23). He says, "I will strengthen the house of Judah, and will save the house of Joseph, I will bring them again to place them." "They of Ephraim shall be like a mighty man." "Their heart shall rejoice in the Lord." "I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord" (Zech. 10:6,7,12). "The Lord shall save the tents of Judah." He shall "defend the inhabitants of Jerusalem. And he that is feeble among them at that day shall be as David" (Zech. 12:7,8). When is all this to be done? The promise is definite. Is there a time when we may expect it to be accomplished? It is the time when God shall "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born" (Zech. 12:10).

This prophecy is unfulfilled. The Spirit of grace and supplication has not yet been poured upon the house of David; nor have they yet mourned for the pierced One. But faith looks forward. How much this reminds us of Paul's conversion. When saved, he became the apostle of the Gentiles in the church period. So when all Israel accepts the Messiah, they will evangelize the nations in the Kingdom, and "the residue of men will seek the Lord" (Acts 15:17). The promise shall be fulfilled, and "all Israel shall be saved." The olden prophet saw the redemption of his people through the pierced side, and the nail-rent hands of the Messiah. He declared:

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1).

In this same vision he saw the feet of Messiah upon the Mount of Olives, accompanied by "all the saints," and immediately declared, "The Lord shall be king over all the earth," and "Jerusalem shall be safely inhabited" (Zech. 14:4,5,9,11). Is this true? If so, He will not be King over all the earth till He comes and brings His saints.

What shall be the state of Israel in that day? Our question is answered by the motto upon the bells of the horses: HOLINESS UNTO THE LORD (Zech. 14:20). But Zechariah was not alone in his views of the future glory of his as yet down-trodden people. To Ezekiel was granted a very graphic vision of the restoration. To him the Lord said, "I scattered them among the heathen, and they were dispersed through the countries." But God

declares to them: "I will take you from among the heathen, and gather you out of all countries, and bring you into your own land." "A new heart also will I give you;" "I will put my Spirit within you;" "I will save you from all your uncleannesses," "ye shall dwell in the land that I gave to your fathers, ye shall be my people and I will be your God."

But this will be a time of repentance on their part. "Ye shall loathe yourselves in your own sight for your iniquities." Ye shall be "ashamed and confounded for your own ways, O house of Israel." Then it is that He promises that "the desolate land shall be tilled," "when I shall have cleansed you from your iniquities." His promise is, The "ruined cities shall be fenced" and the "waste cities shall be filled with flocks of men." "I will multiply men upon you and the cities shall be inhabited." The happy result of all this is, "The heathen shall know that I the Lord build the ruined places, and plant that that was desolate." These extracts are taken from the thirty-sixth chapter of Ezekiel. In his next chapter our prophet has a vision of the valley of dry bones. The question is raised, Can they live? He scarcely knows. The matter puzzles him, and he refers it back to his Lord. Being instructed to prophesy, he does so, and declares:

"So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

"And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them" (Ezek. 37:7,8).

Again he was commanded to prophesy. "And the breath came into them and they lived" (verses 9,10). The information is given him, "These bones are the whole house of Israel" (verse 11). The Lord then takes up the plaintive cry of His people. "Our bones are dried, and our hope is lost," nevertheless there rings out the shout of victory. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel;" "I will put my Spirit in you, and ye shall live, and I shall place you in your own land" (verses 12-14).

The prophet is then instructed to gather two sticks and join them into one. These are explained to mean the two houses of Israel, which have been divided into two kingdoms since the days of Rehoboam. The Lord says He will "take the children of Israel from among the heathen;" "and will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." He declares, "I will save them" and "will cleanse them," and "David my servant shall be king over them," and "they shall dwell in the land that I have given unto Jacob," and "they shall dwell therein, they, and their children, and their children's children forever; and my servant David shall be their prince forever." "I will make a covenant of peace with them; it shall be an everlasting covenant." "I will multiply them, and will set my sanctuary in the midst of them forevermore." "I will be their God and they shall be my people." What shall be the result of all this? Listen:

“And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore” (Ezek. 37:28).

The reader will observe that the term “forever,” or its equivalent, occurs four times in the last four verses of this remarkable chapter: (1) They shall dwell in the land forever. (2) David shall be their prince forever. (3) The sanctuary is in their midst forever. (4) The covenant is an everlasting covenant.

The Jews to Be Converted.

CHAPTER XVIII.

These strange people have had great advantages, and having abused them, have suffered the consequences in severe afflictions. It is always thus. Abused privileges turn to judgments. When God bestows blessings He holds the recipient to a strict account. Opportunity brings obligation, as in the parable of the talents. Having slighted the claims of Christ, the Jews are enduring the resultant evils to this day, nor have their troubles reached an end. They are to suffer severely yet. The great tribulation will begin at Jerusalem. The armies of the nations shall be gathered together against their devoted city. After its punishment, the nations shall be mown down by the judgments of God (Zech. 14:1-3). Then comes Christ to the kingdom (verses 5-9).

That careful student of the Jews, and helpful expounder of the Scriptures, W. E. Blackstone, thinks the people will be gathered in large numbers to their home-land in an unconverted condition. They will organize a government of their own, while yet unreconciled to the Christ. After this He will come. The outbreakings of the tribulation wrath will begin with them, extending, as we have already stated, to the nations. They will then accept the Messiah and become His instruments of ruling and evangelizing the world.

Other writers differ with Mr. Blackstone, in that they believe the Jews will only be restored after they shall have accepted Jesus as their Messiah. The writer holds chiefly with Mr. Blackstone, and yet there is doubtless a measure of truth in the other proposition. That a large number of Jews are to enter Palestine in an unconverted state, is evident from the vision of dry bones (Ezek. 37). In this prophetic picture the bones are restored to each other, and brought together, so as to produce a perfect body; after this the prophet again speaks to the bones and the spirit of life—the breath of God—enters this restored organism, and it stands upon its feet, a thing of life. This reorganized body seems to represent national existence and governmental organization; but the life which enters it subsequently can surely be nothing less than a restoration to the divine favor; a nation-wide conversion. There will doubtless be many Jews to accept the Messiah ere His apocalypse, but that the gathering and tribulation of Israel precedes their conversion as a nation and the restoration of their kingdom under the Messiah, seems to be easily proven by Scripture.

It is when Michael stands for “the children of thy people,” as the angel told Daniel, that “There shall be a time of trouble such as never was since there was a nation,” and yet it is then that the promise is fulfilled. “At that time thy people shall be delivered . . . and many of them that sleep in the dust of the earth shall awake” (Dan. 12:1,2). (1) The awful suffering; (2) then the deliverance, including the rising of many from the dead. The prophecy

plainly connects this intense suffering with the first resurrection, which is at the coming of Christ, as elsewhere shown, and the deliverance immediately follows the tribulation. So it is here even as we found it in the prophecy of Zechariah (14:1-11).

It is after that fearful description of the tribulation, in Isaiah 24th chapter, that the Lord of hosts is said to reign "in Zion, and in Jerusalem gloriously." "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks" (Isa. 26:1). In this connection the prophet declares, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9).

But a few verses later we have the encouraging word, "Thy dead men shall live" (Isa. 26:19). Thus we see that righteousness is learned through the tribulation, at the time when the dead rise, which is the time of Christ's advent.

The prophet Jeremiah also saw these things just as they were witnessed by Isaiah, Daniel and Ezekiel.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

"But they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. 30:7-9).

In the same chapter he speaks of the whirlwind of the Lord going forth with fury, yet to Israel the Lord says, "I will save thee from afar, and thy

seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." Again He declares, "I will restore health unto them," "I will bring again the captivity of Jacob's tents." And yet again, "Out of them shall proceed thanksgiving," "Ye shall be my people, and I will be your God." "I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3,10,17-22).

Even to Moses was the same thing revealed, namely, a great tribulation, followed by a marvelous deliverance, when the blessing should extend through Israel to the nations of the earth. God declared, "To me belongeth vengeance," "For the Lord shall judge his people," "Neither is there any that can deliver out of my hand" (Deut. 32:35-39).

"If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

"I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

"Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people" (Deut. 32:41-43).

Ah! the Almighty whetting His sword to render vengeance, even to make His arrows drunk with blood! And yet this awful visitation is filled with exhortations to the Gentiles, "Rejoice, O ye nations, with his people." What is there in this dreadful manifestation of judgment to rejoice over? Surely nothing. But the glorious deliverance which is to follow is the occasion for great joy.

This same truth appears in the prophecy of Hosea. After reproving His people, the Lord declares, "I will no more have mercy upon the house of Israel," and even goes so far as to say, "For ye are not my people and I will not be your God" (Hosea 1:6,9). But He immediately adds, "Say ye to your brethren, 'Ammi' (that is, my people); and to your sisters, 'Ruhamah'" (that is, having obtained mercy). He declares, "I will betroth thee unto me forever," "Thou shalt call me Ishi (that is, my husband); and thou shalt call me no more Baali" (that is, my Lord). "Yet the number of the children of Israel shall be as the sands of the sea" (Hosea 1:10; 2:16,19). To the same prophet he revealed the fact to which we have already called attention, that Israel shall "abide many days without a king," but shall afterward "return and seek the Lord their God and David their king" (Hosea 3:4,5). Thus we see that after long wandering and desolation, which every intelligent reader knows is upon them now, they shall surrender their hearts to God and render a ready obedience to Jesus the son of David as their Messiah and king (Isa. 9:6,7).

Having charged Israel with self-destruction, He elsewhere encourages them with the promise, "I will be thy king," and locates this favor in connection with the resurrection, declaring, "I will ransom them from the power of the grave," "I will redeem them from death," "I will heal their backsliding." "I will be as the dew unto Israel." "His branches shall spread, and his beauty shall be as the olive tree."

"They that dwell under his shadow shall return,

they shall revive." All this follows the tribulation, which is described "as the sorrows of a travailing woman" (Hosea 13:9,10,13,14; 14:4-7).

In Joel, as in the other prophets, we have these same thoughts developed. He bids the land fear not, but "be glad and rejoice." And says, "Ye shall know that I am in the midst of Israel, and that I am the Lord your God" (Joel 2:21,27). He declares "in those days," "when I shall bring again the captivity of Judah and Jerusalem," "I will raise them out of the place whither ye have sold them" (3:1,7). Concerning the disturbances in the material universe, His record is, "The sun and the moon shall be darkened," "the Lord also shall roar out of Zion and utter his voice from Jerusalem;" "the Lord will be the hope of his people." "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain then shall Jerusalem be holy" (3:15-17).

After this we have the marvelous promise:

"But Judah shall dwell for ever, and Jerusalem from generation to generation.

"For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion" (Joel 3:20,21).

ISRAEL SAVED.

We have pointed out some of the tribulations which have been pronounced upon the chosen people, and some of the prophecies foretelling their complete deliverance, restoration and salvation. We will notice a few others from among the many.

"The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

"He healeth the broken in heart, and bindeth up their wounds" (Psa. 147:2,3).

He bindeth up their wounds—margin, "griefs." Surely here sorrows shall end.

The Psalmist elsewhere says of the Lord, "He hath looked down from the height of his sanctuary; . . . to hear the groaning of the prisoner, . . . to declare the name of the Lord in Zion, and his praise in Jerusalem" (Psa. 102:19-21).

When is all this to be accomplished? He answers it:

"When the people are gathered together, and the kingdoms, to serve the Lord" (Psa. 102:22).

"The people" are the Jews; they shall be "gathered." "The kingdoms" are the nations; they also shall "serve the Lord." It is to be done at the set time. Hear the Psalmist again:

"So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

"When the Lord shall build up Zion, he shall appear in his glory" (Psa. 102:15,16).

In the prophecy of Jeremiah, the Lord promises, "I will gather the remnant of my flock out of all the countries whither I have driven them," "And they shall be fruitful and increase; and I will set up shepherds over them," "and they shall fear no more." For "I will raise unto David a righteous Branch, and a King shall reign and prosper" (Jer. 23:3-5). What is the result of this gathering? What shall be accomplished by the divinely ordained Ruler? The inspired answer is, "Judah

shall be saved, and Israel shall dwell safely" (verse 6). Who is this King of Israel? "This is His name whereby He shall be called," "THE LORD OUR RIGHTEOUSNESS" (See Jer. 3:16-18 and chapter 31 entire).

That the judgments of Jacob are to be followed by abundant blessings is unmistakably set forth through Isaiah. The Almighty speaks as follows: "Comfort ye, comfort ye, my people, . . . speak ye comfortably to Jerusalem." And why? "For she hath received of the Lord's hand double for all her sins" (Isa. 40:1,2).

"Behold, the Lord will come," and blessed will be his appearing: then,—

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:11).

Will the Jews ever be saved as a nation? Are there prominent, special blessings in store for the seed of Abraham after the flesh? I am no authority in prophecy, and hence will not venture an answer. Let us see if God will give it.

"But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

"In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. 45:17,25).

So said Isaiah. Is he alone? Have no others spoken concerning this matter? Let us see:

"Upon mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob shall possess their possessions" (Obadiah, 17th verse).

"The remnant of Israel shall not do iniquity."
"Be glad and rejoice with all the heart, O daugh-

ter of Jerusalem. The Lord hath taken away thy judgments," "The King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more" (Zeph. 3:13-15). Who are restored? The remnant of Israel. Who shall rejoice? The daughter of Jerusalem. Who is the king of Israel? The Lord. Where is He? In the midst of Zion.

"In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:16,17).

He shall be satisfied with His people, and shall rejoice over them. Surely they shall be satisfied with Him, as they abide in His love. In the conclusion of this beautiful prophecy we read, "At that time will I bring you, even in the time that I gather you: for I will make you a name and a praise among all the people of the earth, when I turn back your captivity." Who is in captivity? The dispersed descendants of Jacob. Who shall be made a praise in all the earth? The people of Israel. For Christ shall be their King, and He will reign over them, and through them will govern the nations. His promise is out; it will be kept. His judgments are just, and His banner over them is love.

The Jews Blessed and Made a Blessing.

CHAPTER XIX.

Many there are who are so determined to give the church all the blessings of the present age, and that which is to come, that they spiritualize everything spoken concerning the Jews, appropriating for the church all such words as Israel, the sons of Jacob, Judah, Jerusalem and kindred terms. No difference what the statement, if it involves blessing, the divine favor and heavenly help, it is all appropriated with as little conscience as a Shylock demands his pound of flesh. We are opposed to any such jugglery with the word of God. If all the promises to Israel are to be applied to their own use by Christians, by what authority may they evade the judgments pronounced upon Israel? If every promise made to the sons of Jacob is to be unceremoniously applied to the church of the Gentiles, then by all means must the judgments pronounced upon Judah, Jerusalem, and Israel be passed upon the church. It is a poor rule that will not work both ways.

The Jews are a distinct and chosen people. Of the sixty-six books in the Sacred Canon, not one was written by a Gentile. Of the twelve Apostles and the first Christians, to the number of many thousands, all were Israelites—descendants of

Jacob. Furthermore, the Jews were to be scattered, and the same who were driven out are to be gathered and restored to the land of Palestine. That country belongs to the Jews. And since it was given to Jacob's sons by divine authority, no other nation or class of people has ever prospered there. It has been in desolation for nearly nineteen centuries. Though once flowing with milk and honey, with every blessing blest, it has long been a barren waste. God is reserving it as a possession for the descendants of Jacob.

Some have sought to find the fulfillment of these promises fore-showing the restoration of Israel to their own land as having found their fulfillment in the return of the Jewish people from Babylon. But this is entirely inadequate to cover the scope, the length, the breadth and fullness of the prophetic promises. "They are now found especially in countries west of Jerusalem. The dispersion under Nebuchadnezzar was only to the east, viz., to Babylonia. The restoration, including a spiritual return to God (Zech. 8:8), here foretold, must, therefore, be still future" (Jamieson, Fausset & Brown, Com. on Zech. 8:7).

We are told that the two kingdoms of Israel and Judah shall be made one, and shall be no more divided into two nations or kingdoms. It is furthermore emphatically declared that God's sanctuary shall be in the midst of them, and His covenant with them *forevermore* (Ez. 37:22,25,28). Again, God asserts that He will restore Israel from captivity, and build the waste cities, and "plant them upon their land." And adds, "They shall no more

be pulled up out of their land" (Amos 9:14,15). This awaits fulfillment. It is as true as the eternal God, whose promise it is. It was not spoken concerning Gentile Christians, or any other class of people than those who once inhabited the Holy Land, and who were driven out because of transgression. The restoration under Nehemiah was only partial, and the glory of former days was not in any wise restored. The Lord promised David, "I will raise up thy seed after thee," "and I will establish his kingdom." "I will settle him in mine house and in my kingdom *forever*." This was in no wise accomplished in any former restoration. David confessed unto God, "Thou hast spoken of thy servant's house for a great while to come" (1 Chron. 17:11-17). Evidently to him it was revealed that the king in whom this would find fulfillment should arise in the far-distant future. We are not surprised, therefore, when the angel declared unto Mary, concerning the Christ, "The Lord God shall give unto him the throne of his father David" (Luke 1:32). At the time this word was spoken to Mary the throne of David was in ruins; the people were down-trodden beneath the galling yoke of Cæsar. But here the angel points out the heir apparent to the throne of David. God has not forgotten His covenant with the Shepherd-King. But, says one, the kingdom of Christ is only spiritual and His throne is in heaven. But this is not true, for David never did occupy a spiritual throne, nor was he in heaven till his kingly term expired with his natural life. Christ has a spiritual kingdom, but it is an error to say that He shall never have an earthly

and visible throne and reign thence over the nations. To occupy the throne of David is to reign as he reigned, over a kingdom composed of men in the flesh, to execute authority and administer justice among men. As David was king of the Jews, so is Jesus. This inscription was set in three languages above the crucified Nazarene, in the hour of His humiliation. When Pilate asked Christ, "Art thou the King of the Jews?" Jesus said unto him, "Thou sayest" (Matt. 27:11,37). This peculiar language, "Thou sayest," is equivalent to a positive, Yes. Thus, our Lord Himself claimed to be Israel's king, even allowing the title to be placed above His head in death. And this is one of the few things recorded by all of the evangelists. He also promised thrones and judgment over the twelve tribes to His apostles (Matt. 19:28). As Jesus rode into Jerusalem, the cry was made, "Behold thy King cometh unto thee" (Matt. 21:5). When He was rejected by the Jews, turning sorrowfully away, He told them their house was left desolate, and added that it would continue so till "Ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39).

The promises of the restoration of Israel, so abundantly set forth by the prophets of the Old, are fully confirmed by the writers of the New Testament Scriptures. What can be more to the point than the language of James:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

"And to this agree the words of the prophets; as it is written,

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:14-17).

Thus Simeon and James use almost the exact language of one of the prophets (see Amos 9:11-15). Both recognize the condition of the "tabernacle of David." It was fallen in the days of the shepherd prophet of Tekoa, and when the fisherman of Galilee spoke it was still "down." The impulsive apostle of Christ recognizes that the time of the nations has come; for God had promised to "Visit the Gentiles, to take out of them a people for his name." The progress of the gospel in foreign parts, is the subject of the apostolic council: touching this specific work the language here spoken was delivered. The apostle says that the prophets "agree" touching the method of procedure. They notify us that God promises to "*return and build again* the tabernacle of David." Are their prophecies true? Shall the "tabernacle" of the great king of Israel ever be rebuilt? Peter informs us it will. But first the work among the Gentiles must be accomplished, in the taking out of them a Christian people. God's method is elective and dispensational. First, Israel is chosen from the nations. Next, He takes individuals, beginning among His own, and then reaching out to the Gentiles. When He returns the Jews will be restored nationally, and then all the world blest thro them (Psa. 67). When this (the Gentile election) shall have been finished, then the King's "return" is promised. This can-

not refer to His first coming, for it would not be a "return," a coming back a second time, except He had first been here and had gone away. This is the day of the Gentiles; the time for gathering together of the elect from their midst.

So we are in the Gentile times. The Jews had their day, when the Gentiles were only reached as proselytes. At the first coming of Christ and His rejection by "His own" (John 1:11,12) He allowed His disciples to turn to the Gentiles (Acts 13:46). The result is, "blindness" hath happened unto Israel. But this shall only continue till the "fullness of the Gentiles be come in." This being the "times of the Gentiles," the day of their visitation, the Jews can only enter the fold by conversion, exactly as the Gentiles were in the former dispensation received as proselytes. Thus each has his day. But when the day of Gentile supremacy in gospel privilege shall have passed into history, then it is that the ruins of David's tabernacle shall be repaired. And what shall be the result?

(1) All Israel shall be saved; for the Deliverer shall turn ungodliness from Jacob. "The veil which has been over their heart" "shall be taken away" (2 Cor. 3:13-16). God shall "make a new covenant with the house of Israel," "saying, I will be to them a God, and they shall be to me a people," "and all shall know me even from the least to the greatest" (Heb. 8:8-11).

(2) Not only shall Israel be converted, when the Master shall return, but He has a glorious result in store for the nations, "That the residue of men might seek after the Lord, and all the Gentiles,

upon whom my name is called, saith the Lord." Thus we see the nations are to be converted. They are unmistakably in this gracious promise. Paul puts the matter strongly. Hear him:

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?"

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:12,15).

The riches of the gospel of grace are reaching the Gentiles. When they shall obtain their fullness, and the times of their special visitation shall have terminated, then will Israel again be visited and even received again, and this shall be to them and the world as 'life from the dead.' The Lord speaks by the mouth of Zechariah, "It shall come to pass that as ye were a curse among the heathen, O house of Judah and house of Israel; so will I save you, and ye shall be a blessing." Thus will be fulfilled the promise to Abraham, "In thy seed shall all the families of the earth be blessed" (Gen. 12:3; 18:18; 26:4).

Not only is Christ "the seed" of Abraham, a blessing to the nations, but the reconciling of the Jews is that which Paul considers to be as life "from the dead."

The prophet, opening the future, gives us this picture: "Ten men shall take hold out of all languages of the nations, even take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23). "In a religious point of view, Jews and Gentiles stand on an equal footing, as both alike need-

ing mercy; but as regards God's instrumentalities for bringing about His kingdom on earth, Israel is His chosen people" (Jam., Faus. & Brown, Com. on Rev. 20:6).

This strange people are the money-getters and the money-lenders of the world. They, though having no nation of their own, have determined the politics of many nations. D'Israeli, Ex-Premier of England, was a Jew. Joseph, who ruled Egypt; Daniel, Prime Minister of the Babylonian and Medo-Persian empires; Moses, the world's greatest law-giver; Josephus, foremost among historians, were all Jews. Do not the nations, in their policies, consult the will of the Rothschilds, the Hirschs and other Jew bankers more than the plebeian majorities of Saxon blood?

In literature, as well as in finance and diplomacy, the Jews lead. It is sufficient to name a David, an Isaiah, a Josephus, an Alfred Edersheim, an Isaac or a Benjamin D'Israeli. These, with others that might be named, are at the forefront in their respective fields. If you call for financiers, politicians, diplomats, theologians, writers, whether in theology or fiction, for linguists, for great men in all fields, you may readily accept Jews, they rank with the foremost.

When converted and obedient to Christ, their King, they will rapidly girdle the globe with the knowledge of salvation, and the prayer of David will find its answer.

"God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

"That thy way may be known upon earth, thy saving health among all nations" (Psa. 67:1,2).

Well may Jew and Gentile join in fervent prayer—Christ for the Jews, their Redeemer and King; the Jews for Christ—his devoted followers and faithful servants. When this is fulfilled, they will join us in the wider prayer, “The world for Christ, and Christ for the world.” Then His kingdom will come, and his will be done on earth as it is in heaven.

Prophecy Twofold.

CHAPTER XX.

There is one feature connected with prophecy the overlooking of which has led many interpreters astray. It is this: Nearly, if not all, predictions have a twofold meaning. Of course there is a specific terminus or goal to which fulfillments, as fingerboards, all point. There is one principal fulfillment in which all the minor and preliminary ones converge. But before this final one there is generally, if not always, a preliminary fulfillment, which is but a pledge of the complete accomplishment of the prediction. Now, many have taken the preliminary for the perfect, and have supposed the goal of the prophecy to have been reached when that which was merely an earnest of its final accomplishment had been given.

Take the great tribulation as an illustration. Many have thought it simply referred to the overthrow of Jerusalem by the Roman armies, A. D. 70, but, as I have elsewhere shown, this is untenable. (a) It is to be the greatest tribulation known in all history, whereas the destruction of Jerusalem could not possibly have equalled the great famines and pestilences of the ages, nor the destructive wars, nor the flood, of course. (b) It was to be followed "immediately" by the personal, manifest, visible coming of Christ (Matt. 24:29). (c) Then also we

are instructed to look for the restoration of the Jews, the enthronement of the saints, and the establishment of the Kingdom of Christ (Luke 21: 24-31). If it be objected that the sovereignty was only spiritual, we reply, The spiritual kingdom was established at Pentecost, A. D. 33. But Jerusalem was not destroyed till thirty-seven years afterward. These are only a few of the many objections which might be brought against the position that the predicted tribulation was fulfilled in the devastation of the doomed city. While that was clearly a sample of the great tribulation, it cannot safely be considered anything more. It was limited to one small nation and principally to one small city, but the tribulation is evidently world-wide.

In considering the dual nature of prophecy, we discover that the first fulfillment is a foreshadowing of that which is final and complete. A proper comprehension of this double nature of prophecy will enable us to properly interpret many prophecies by which men have often been led into error, and over which good people have uselessly wrangled. We give some samples. The reader may enlarge upon our list.

I. THE GATHERING OF THE JEWS.

In Ezekiel and other prophets we have very full details as to the restoration of the Jews to the land which God gave to their father Abraham. He promised to gather them from all countries and to bring them into their own land; to save them from all their idols; to give them a new heart and a new

spirit; to save them from all their uncleannesses; to cause them to walk in His statutes, and to put His Spirit into them; to combine the house of Judah and the ten tribes of Israel into one; to multiply them, and to be their God, and He pledges that His sanctuary shall be in their midst for evermore.

Now, it is easily demonstrable that all these things were not fulfilled in their return under Nehemiah, which, however, was a sample restoration, a pledge of the greater gathering yet to be. (a) That was the gathering of only a few; this is to be for all. (b) The promise includes the country, which is to be restored to its primal fertility and loveliness. That was only for the people, and was a very partial restoration. The land now has nothing of its original beauty, fruitfulness and blessed character. But, according to the promise, it is to exceed all its former glory. (c) God is to be with them and His sanctuary in their midst "forevermore." After the restoration by Nehemiah the divine blessing was not vouchsafed to them in any very particular or continuous manner. They were not at any time after that very prosperous. They were soon again visited by the judgments of God, and driven out among the nations. That was indeed a restoration, but it was only as a shadow to the substance; hereafter the prophetic outline will be complete in all the fullness of the gracious promise. As the destruction of Jerusalem was but a premonition of the great tribulation, so this ancient restoration of scattered Israel was but a prelibation of the glories which our Father has in store for His elect, but longsuffering people.

II. ISRAEL ENSLAVED AND DELIVERED.

We remember the bondage of Jacob's descendants in Egypt lasted 215 years. What was this but a foreshadowing of the time when they should be trampled under foot for twenty centuries by the Gentiles? In like manner, their deliverance was effected by Moses, representing the Law, and Joshua (Hebrew word meaning Jesus, that is, Saviour) representing the grace that came by Christ (John 1:17). As His servants brought them from Egyptian slavery to the land flowing with milk and honey, so shall the Messiah bring them up from the ends of the earth to their own land, made fruitful and exceedingly glorious by His own gracious presence. (See Jeremiah 23:3-8).

III. THEIR GLORY.

Any student of the Jews can readily name the time of their greatest prosperity. Beyond all question it embraces the reigns of David and Solomon. This period of national splendor was broken into two clearly defined sections. (a) David's reign was one of war, but of triumph; of bloodshed, but victory. (b) Solomon's, on the other hand, was characterized by peace and splendor, by material development and exceeding glory. Now, what are these periods of national prosperity but a prefiguration of the reign of the greater David, who shall succeed to David's throne? (Hos. 3:4,5; Luke 1:32,33). A greater than Solomon, whose glory shall fill the whole earth. David's reign typifies the Millennial Era, being one of war, but victory; while Solomon's is representative of the glo-

rious reign of the Prince of Peace, a time of worldwide holiness unmarred by sin, beyond the Judgment day. The worldly-minded cannot see anything greater than the glory which passed away with the death of Solomon. But a spiritual reader of the Bible can see in these limited things a prophecy and a promise of the greater glory which shall cover the earth and never pass away. The one is limited to Israel, partial in results, and perishes, like the king who occupied its throne. The other embraces all nations, peoples and tongues, fills the whole world, and endures as long as the throne of God itself (Hab. 2:14; Zech. 9:10; Dan. 2:44). That which has been is simply a figure of that which shall be.

IV. THE ANTICHRIST.

The solution of all the questions touching the Antichrist is puzzling. We believe the key, however, may be found in the idea we are now setting forth. Men have debated sharply the question, Is the Antichrist to be found in history? or shall we look for him in the future? Is he behind us, or ahead? John tells us there were many antichrists in his day. These have continued, and we may find their chief heading up or principal manifestation in the Papacy. But, as the destruction of Jerusalem is only a type of the great tribulation, and the Davidic and Solomonic reigns are but a prophecy of Israel's future glory, so the awful, blood-curdling wickedness of the Romish Antichrist is but a dim and horrid outline of the matchless, merciless doings of him who shall scourge the

earth, in company with the dragon, leaving consternation and sorrow, blood and wreckage in his train (Rev., 13th chapter).

V. THE BEAST AND THE FALSE PROPHET.

This section but continues the preceding one, as the beast is certainly the man of sin; the Antichrist. Looking backward the candid Bible student will most likely name Romanism for one, Mohammedanism for the other. Looking forward, the student of prophecy sees a personal Antichrist, accompanied by a misleading, lying prophet, who worships the Devil and works in the interest of the arch enemy of our Lord. Both are right.

VI. AS TO DURATION.

Many have crossed swords in the arena of Biblical polemics concerning the length of time the Antichrist is to continue, which is given as "forty-two months," 1,260 days, or "a time, times and a half" (Rev. 11; Dan. 12). The question is, Shall he curse the earth for a literal period of three years and a half only, or shall his existence continue through 1,260 years? May we not find a solution in the double nature of prophecy? After the historical mode of interpretation we would say 1,260 years, and locate our Lord's chief opponent in the Papacy; but following the view of the futurist and looking forward we shall expect a domination of the nations by the Antichrist for a literal period of 1,260 days, or three and a half years. From this it would appear that the great tribulation will last for three and a half years, and it is also likely

that the rapture, while Christ and His saints are in the air together, will cover the same length of time. By our dual mode of construing the predictions we believe both the historical and the futurist view may be right. The papal Antichrist ruled and cursed the world 1,260 years; the personal Antichrist, the beast, shall spread fire and sword, desolation and torment, death and anguish that would die but cannot (Rev. 9:6), and his time shall be a specific period of forty-two months, twelve hundred and sixty days.

VII. THE BATTLE OF ARMAGEDDON.

Shall we expect this awful war to occur at the beginning, or at the close of the Millennium? By studying the 13th, 14th and 16th chapters of Revelation with the 20:7-10 we are led to believe that this battle will be twofold, occurring as shown by the Revelator just before the appearing of Christ, and being repeated at the end of the Millennium, when Satan instigates his final revolt. (See specially Rev. 16:8-17; 20:8-10).

VIII. THE PURGATION OF THE EARTH.

This is twofold. The world was destroyed by water in the days of Noah. It is to be purged with fire in the days to come. Death by water is perhaps the mildest form known, while that by fire is doubtless the most awful. From this we conclude that the first visitation was mild compared to that which is to come on the earth. We have the baptism with water as a symbol of regeneration, and the baptism of fire as a figure of sanctification. The earth passed from the Antediluvian age of rebellion and

exceeding wickedness into the Postdiluvian, which was an era of better things, at its baptism with water. It shall receive its sanctifying baptism of fire, in the day when all things are made new.

IX. CHRIST'S COMINGS.

The very subject of this book, the comings of Christ, illustrates the double nature of prophecy. Let us contrast the two advents: The first was in lowliness, the second shall be in splendor. The first was as a helpless Babe, the second will be as a mighty Judge. The first, as a poor toiler, a humble man, weak, worn, weary, needing food, requiring rest and demanding sleep. The second, as the mighty God, earth's sovereign Lord, the Judge of quick and dead, the Renovator of all things. At His first advent His divinity was hidden behind the veil of His humanity and thereby obscured. At His second advent His divinity will be to the front. The radiant splendor and matchless majesty of His glorious appearing will make all recognize the Godhead, His unclouded, eternal divinity. Now, who could have known from the early prophecies of His coming that He would be manifested in this twofold character, and especially that hundreds of years would intervene between His lowly advent and His majestic apocalypse? Take as a sample the prophecy of Enoch, the seventh from Adam, "Behold the Lord cometh with ten thousands of his saints." This indicated nothing as to His first coming, but seemed to entirely overlook it. On the other hand, Isaiah declares, "A virgin shall conceive, and bear a son, and shall call his name Im-

manuel" (Isa. 7:14). In this there is nothing of the majesty and glory portrayed by Enoch. These prophecies we know are true, but how could those who lived in the days of the Master's sojourn among men recognize in Him the fulfillment of both predictions? They did not discern in Him the Saviour, coming first by the manger, being born of the humble virgin, and second in glory, cloud-wrapt, and angel-attended. All this serves to illustrate the truth we are presenting. While prophecy is singular in its form, it may be, and most commonly is, double in its meaning and fulfillment.

X. OUR LORD ENTERS JERUSALEM TWICE.

In Luke's gospel (19:28-40) we have a picture of Jesus riding into Jerusalem on the colt. The multitude thronged His path, spreading their garments before Him. They rejoiced, praising God with a loud voice, and

"Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38).

This seems like a great ado over a destitute, way-worn traveler, of humble birth and carpenter training. Behold the scene! A poor man riding into the city on a borrowed ass, and men shouting themselves hoarse over Him as a great King, whose glory shall reach to the very heavens. The whole thing seems like a travesty upon the kingly office, a poor sort of parody. But in it is a lesson; it is a picture, simply a foretoken, of what shall be. This same humble Carpenter, riding, not upon a donkey, but on the clouds of heaven, shall come to Jerusalem,

while heaven and earth join the acclaim, "Blessed be He that cometh in the name of the Lord."

XI. THE TRANSFIGURATION.*

Jesus said,

"The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16:27,28).

Some have supposed this pointed to Pentecost; but the Son of man was not "seen" then; the Spirit was present and tongues of fire appeared, but Jesus was not visible. Others have supposed that some then present should never die; but we have no record of any of the disciples escaping death. They likely all suffered as martyrs. What, then, is the meaning of the passage? Simply this: The transfiguration was a miniature revelation of His kingdom and glory. The verses we have quoted are the last from the sixteenth chapter of Matthew. The seventeenth opens with an account of the transfiguration. When Matthew wrote his gospel he made no chapter divisions. This, therefore, is a consecutive statement, embracing the promise that some then present should not die till they had seen Him in His kingdom and glory, and going immediately forward to the scene attendant upon His glorification—the transfiguration. The following points will be observed by the careful reader of the account (Matt. 17:1-6; Mark 9:1-7).

* See Watson's "Christ Returneth." 15c. This office.

(a) The Master's appearance became glorious, His countenance shining as the sun, and even His raiment "white as the light." It reminds us of the description of Him in the Revelation (1:12-18). Also of His advent picture (Rev. 19:11-16). (b) There appeared with Him Moses and Elias. These are a necessary part of the apocalyptic scene. They are types of all those who shall be in it. Moses represents the holy dead raised to life and marshaled out to attend their Lord in His kingly majesty. Elias is the type of the holy living who shall escape the ravages of death and by translation, in transfigured glory, be caught up to join those who have been rescued from the fell destroyer.

Thus we have here a sample of the dead raised and the living translated. In the one case, corruption (the dead) has put on incorruptibility; in the other, the mortal has put on immortality. Both alike are with the King in His beauty, sharing His glory. But this is not all. (c) Another impressive feature appears, in the fact that Peter, James and John were also present. They represent those who continue in the flesh when the Lord comes. Here we have then the Master in glory, in His kingdom, attended by those who have thro resurrection come into honor and immortality, together with those who by translation share in His transfiguration. There are also present others, who behold the glory, but are not privileged to share in it.

That we are not mistaken in this interpretation is evident. Peter confirms us. He said,

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Pet. 1:16-18).

He locates the scene, "when we were with Him in the holy mount," and refers it to the "power and coming of our Lord Jesus Christ." Now what is all this but simply a miniature representation—a sample, of the appearing and kingdom of our Lord? It is a pledge or earnest of what shall be, and confirms the twofold interpretation of prophecy, in that He came "after six days" and yet is to come.

ELIAS AND JOHN THE BAPTIST.

This is a subject of peculiar interest. We read in Malachi:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4:5,6).

A question, Was John the Elias here foretold? Some say yes, others deny. Perhaps the solution is to be found in the view we are now presenting. He was the symbolic Elijah, but not the real. But did not Jesus say, "This is Elias which was for to come" (Matt. 11:14)? The Greek says, "This is Elias which is *about* to come." The original is the same as Matt. 16:27. The literal rendering of which is, "The Son of man is about to come in His glory."

We know that His coming in glory was then future, as it is yet, and in the Greek He says the same of Elias. He is "about to come." We know that John had already come, had done his work and fulfilled his ministry. Now when Christ applies to him the title of "Elias" He sets forth the fact that he was merely a symbol of the true Elijah. Elijah's real, personal coming, like that of the Son of man in His glory, is future.

John himself denied being the Elias. They asked him, "Art thou Elias?" and he saith to them, "I am not" (John 1:21). Did the great prophet lie? Surely not. Then he was not the real Elijah, but simply the type. The antitype has not yet appeared. Jesus called the bread and wine of the sacrament, His body and His blood. Romanists have foolishly built their dogma of transubstantiation upon this saying. We recognize these simple elements as but symbols or types of the actual body and blood. As the bread was the body and the wine the blood of the Crucified, so was John the Baptist the Elias who should prepare the way of the Lord. The real Elijah will doubtless as far eclipse the typical as the second appearing of our Lord will surpass His first advent.

This is fully confirmed by the terms of Malachi's prediction. His prophecy has reference, not to the appearing of the Lamb of God for sacrifice, but to the coming of the Lion of the tribe of Judah for judgment. He speaks of it as the "great and terrible day of the Lord," which we know is yet future. There was no great and *terrible* day when the Babe of Bethlehem was laid in the manger. John as the

prophetic forerunner appeared nineteen hundred years ago, but the real Elijah will no doubt appear in great power just before our Lord shall take to Himself the reins of universal empire. The prophecy is one, the fulfillment twofold.*

Jesus came and is to come. Elias appeared among men as a forerunner of Christ in the person of John; he will come in his own personality doubtless just before the advent of the Judge.

From the foregoing we see as the Bible has two grand divisions, the first leading up to and giving place to the second, so its prophecies have two chief fulfillments, the earlier being greatly eclipsed by the later.

* Seiss in his *Lectures on the Apocalypse*, Vol. II., pages 180-207, strongly maintains that the two witnesses of Revelation 11 are Enoch and Elijah. He believes that these men, who have been for many centuries in the celestial city, will return, face the Antichrist and antagonize his pernicious work with great power. In the end he will succeed in killing them, and thus will be fulfilled the Scripture which says, "It is appointed unto all men once to die" (Heb. 9:27). These two men are the only exceptions in all history to the universal decree of death. If our author is correct, they will go the way of all the earth in their day. We strongly recommend the reader to consult the Seiss Lectures. The arguments are ingenious and very conclusive.

Relation of His Coming to Other Questions.

CHAPTER XXI.

Men often ask, What is gained by preaching upon this subject? "If I am converted and ready to die, why should I worry about His coming?" Is it not enough to love God, and leave all these speculative questions to the future? These questions are quite common. We reply, First, with some counter questions. Should we not study every Bible doctrine? What is to be gained by slighting the word of God? Is ignorance of any Bible truth allowable, when one may be informed? If the matter is taught in the Scriptures, what excuse can we make when standing before the King for neglecting it? Is not the word a lamp to our feet (Psa. 119:105)? Should we not search the Scriptures (John 5:39)? Ought we not hide the word in our hearts as a shield from sin (Psa. 119:11)? Is not the searching of God's Word a mark of nobility (Acts 17:11)? Is not a blessing promised upon the man who meditates on the law day and night (Psa. 1:2)? Is not all Scripture given by inspiration of God and profitable, making wise unto salvation (2 Tim. 3:15,17)?

Men exhort us to prepare for death, but where in the good Book do we find such exhortation? Hezekiah was told to set his house in order, for he

should die (Isa. 38:1), but this was a special case, an individual. We know of no passage in all God's Word which commands us to get ready for death. It rather exhorts us to prepare to meet God (Amos 4:12). To be ready for the coming of the Son of man (Luke 12:40). What right have we to place our exhortations on a lower basis than the word of God? Death is low, coarse, corrupt, a thing to be dreaded, to be shrunk from as an enemy (1 Cor: 15:26). Christ is good and high, holy, pure, noble, a friend to be welcomed—hence His return is set forth as the "blessed hope" (Titus 2:13).

It is said that on an average every 25th verse in the New Testament refers to the return of our Lord. It occupies a large place in the gospels, is not neglected in the Acts, is very common in the Epistles, being mentioned in nearly all of them. As to the book of Revelation, this doctrine is the key note. His coming in the clouds is presented in the first chapter (verse 7), thence it runs through the whole book, being presented in three different verses of the last chapter, the Master Himself asserting, "Behold, I come quickly." For these reasons we insist that the doctrine must not be neglected—that it should form the staple of our preaching, the chief basis for our exhortations and appeals.

But we wish to note its relation to other doctrines.

(1) *Repentance.* "Repent therefore and be converted, for the blotting out of your sins, so times of refreshing may come from the presence of the Lord, and that He may send Him who was before proclaimed to you, Jesus Christ, whom the heaven

must indeed receive till the times of the restoration of all things" (Acts 3:19-21; Hind's Literal Translation). Thus repentance is enforced by the coming of the Lord. To the church at Sardis the Master exhorts "repent," and declares as a means of enforcing it, "I will come on thee as a thief, and thou shalt not know what hour I will come" (Rev. 3:3).

(2) *Conversion*. Paul used this doctrine to awaken the heathen, and by it led them out of idolatry to the love and service of God. "Ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, whom he raised from the dead, even Jesus" (1 Thess. 1:9,10). If Paul preached it to the heathens with such good results, might we not profitably preach it to the sinners of our generation?

(3) *Zeal*. Any doctrine that will increase the interest of Christians and make them zealous for God is surely important. Paul asked his converts at one place, "What is our hope, or joy, or crown of rejoicing? are not even ye, in the presence of our Lord Jesus Christ at His coming?" As if to answer his own question, he says, "Ye are our glory and joy" (1 Thess. 2:19,20). The day of the crowning, the time of our reward, is at the coming of the Lord (2 Tim. 4:8). Now, if we would be prepared for God's pay day, that we may make a good report and receive a rich recompense, we must be very diligent. Our Lord, going away, said to His servants, "Occupy till I come" (Luke 19:13). The Master bids us lay up our treasures in heaven, keep our lamps trimmed and burning, and

our loins girded about, and to live “like unto men that wait for their Lord, that when he cometh and knocketh they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching”—not for death, but for Him (Luke 12:34-37).

(4) *Watchfulness.* “Watch therefore; for ye know not what hour your Lord doth come.” “Take ye heed, watch and pray; for ye know not when the time is.” “Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping.” Again, “Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments” (Matt. 24:42; Mar. 13:32-37; Rev. 16:15). Calvin wisely said, “It must be held as a first principle, that, ever since the ascension of Christ there is nothing left to the faithful but that they be wakeful and watchful; to be always ready for his second advent.” “Oh! if we could only get the church to heed this admonition, and to remember that ‘The day of the Lord will come as a thief in the night.’ If it is not so, why has the Saviour told us so earnestly to watch, and pointed out so many signs by which we should be guided, and so repeatedly admonished us to take heed lest that day come upon us unawares? All these things prove that the judgment will come upon the world unexpected except to the devoutest and most watchful of His children. How important, therefore, that we should study with profoundest care what the prophets have written upon this subject for our learning! With what

solemn concern should we contemplate the mysterious movements of the age in which we live! With what absorbing interest should we ponder the signs by which we are to know when the *great day* shall come! Woe, woe, woe, to them whom Christ, when He comes, shall find ignorant of the times, and faithless to their duty" (The Last Times, p. 156).

(5) *Sobriety.*

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13).

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer" (1 Pet. 4:7).

"The day of the Lord so cometh as a thief in the night.... therefore let us not sleep as do others, but let us watch and be sober" (1 Thess. 5:2,6). The world is giddy, full of its frivolities, vanities, lusts and empty pleasures. What is more calculated to render men thoughtful, to make them serious, to impress upon them the solemn issues of time and eternity, than that Jesus may come to-day? Post-millennialism, in its vain dream of gradually converting the world ere His appearing, utterly vitiates this truth, and loses the value of the doctrine of His coming as an incentive to watchfulness and sobriety.

(6) *Fidelity.* In the parable of the talents we have an illustration enforcing the importance of faithfulness. The Lord is absent, but after a long time comes and reckons with His servants. Those found faithful in the use of their Lord's money are rewarded, while he who buried his talent is cast into outer darkness (Matt. 25:14,30).

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

Again we read of a case in which the evil servant said in his heart, "My Lord delayeth his coming," and as a result he gave himself up to drunkenness, and began to mistreat his fellow-servants. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites" (Matt. 24:48,51).

(7) *Confession.*

"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Men frequently backslide by failing to acknowledge the Master and to confess Him before wicked men, but he who lives with the thought uppermost of His glorious appearing at any moment, is made strong to confess Him, though in the midst of most ungodly surroundings.

(8) *Spiritual-mindedness.* Ours is a secular age, pre-eminently. The increase of learning, the accumulation of wealth, the commercial spirit of our times, all tend to worldliness. The dollar is outweighing the cross in the minds of men. The store is supplanting the church, the Sunday newspaper is superseding the Bible, and things secular are submerging spirituality, and eclipsing things eternal. Let us hear a word from the Master; it may lift our hearts above things perishable to things eternal.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

"For the Son of man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works" (Matt. 16:26,27).

(9) *The death of self.*

"For ye are dead, and your life is hid with Christ in God.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

"Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3: 3-5).

The fleshly life is carnal. Its domination of the church accounts for low spirituality, general weakness and inefficiency. Faith, however, looks forward to the Master's appearing, and bids us seek Him as our very life! In His strength we may live above the world, and by His grace and Spirit may be crucified those remains of carnality which hinder His love in us. If we draw our life from Him now we are promised that when He shall appear in His glory we shall be with Him. Live in Him the spiritual life, and then appear with Him in the unfading glory.

(10) *Patience.*

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

"For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:36,37).

O, the value of patience! How important, yet how rare. Having done the will of God, after patient waiting for a little while we shall receive the promise, for the Father hath pledged that He will come and will not tarry. James also exhorts the

brethren to be "patient unto the coming of the Lord." He enforces his exhortation by the husbandman waiting for the earth's yield, and continues, "Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh" (Jas. 5: 7,8). Paul speaks of those who by patient continuance in well-doing obtain eternal life. "At the revelation of the righteous judgment of God; who will render to every man according to his deeds" (Rom. 2: 5-7).

(11) *Spotlessness*. "I give thee charge in the sight of God, who quickeneth all things, . . . keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ" (1 Tim. 6:13,14).

If the church can be brought to this attitude of expectancy and consequent spotlessness, it will greatly increase her efficiency.

(12) *Endurance of trial*.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:7).

"But rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:13).

So many in the hour of test, in the time of temptation, fall away. Thus the purposes of God are thwarted, and the labor of His servants lost. There is no doctrine more calculated to build one up in the very midst of fiery trials, to nerve him for the martyr's stake, if necessary, than a true view of our Lord's coming, with all its attendant scenes and consequences.

(13) *Faithfulness.* The prophet informs us that "like people, like priest" (Hos. 4:9). A degenerate church, full of riches and self-esteem, usually causes the preacher to blackslide, forbidding him to deliver the full message of God, on penalty of starvation or dismissal. A weak, vacillating pulpiteer cannot face the issue. All such go down before this high tide of worldliness. Woe worth the day when a preacher, forgetting his high commission, and that he is the representative of God, yields to the whims of an unregenerate congregation, and so fails to proclaim the message with which God sent him to the people! Remember Jonah! As an incentive to fidelity Paul said to Timothy:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:1,2).

Peter likewise bade the preacher "Feed the flock of God . . . not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." By what motive does he enforce his exhortation? "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:2-4).

(14) *Looking upward.*

"For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ:

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20,21).

Men sometimes reside in one country and hold their citizenship in another. This indicates confidence in and love for the far away nation. Our elder Brother is at present in the heavenly land. We hold our citizenship with Him in that celestial world, and from thence we look for His appearing in glory possessing all power, whereby He shall change the body of our humiliation (not our vile body, as in the King James Version, but simply our humiliated body, because it is subject to disease and death), and subject everything to His own glorious reign.

(15) *Pentecostal gifts.*

“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

“Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ” (1 Cor. 1:7,8).

In Apostolic days the thought of His early return was the source of great inspiration, abounding zeal, and an all-prevailing faith; under such conditions spiritual gifts abounded. The power of exhortation, of healing diseases, of combating and subduing heathenism was common in the little Apostolic fold. If the proper view of this subject, with all its accompanying truths, should become common, we believe these gifts would be revived. In fact, we see them now in some places among the waiting ones. For example, consider the cases of A. B. Simpson, A. J. Gordon, J. Hudson Taylor, and that mighty man of faith, George Mueller—every one of these wonder-working servants of God is inspired by the hope of His near coming.

(16) Charitable Judgment.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. 4:5).

Expecting the early coming of our Lord in His judgment-power and glory, we had better leave the character of others in His hands. "Judge not that ye be not judged" (Matt. 7:1).

(17) Enthronement.

"Then answered Peter and said unto him, Behold we have forsaken all, and followed thee: what shall we have therefore? "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:27,28).

Our day of crowning has not yet come. The enthroning of His saints is at the time of His own crowning, when He shall come and take possession of the Kingdom. Now is the time of the powers of darkness. The god of this world holds sway, and the true, the apostolic servants of Christ, are hated and rejected (John 15:19,20). In that day they shall be loved and honored, and shall sit on thrones in regal power and splendor.

(18) Comfort.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. "Wherefore comfort one another with these words" (1 Thess. 4:14-18).

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

Christ said, I will not leave you orphans—comfortless, or alone. His Spirit abides to-day, and

His word points us to His glorious Apocalypse in some sweet, near-by, but as yet unknown day. Let every sorrowing heart take comfort. Let every weeping one dry the falling tear. He will come, yea, He will come in great power, and will exalt us, if faithful, and array us in habiliments of glory, and crown us with a fadeless crown of life. Beloved, though hard the world may serve you, though bitter may seem your portion, though trials may be multiplied, though friends may prove untrue, yet look up and lift up your head, be holy, be true to God, and be of good cheer.

The Master is coming, He's coming again,
His scepter shall sway both hilltop and plain,
He's coming in glory, He's coming in power,
With joy we shall hail Him, Oh speed the blest hour!
Look up from your sorrows and dry every tear,
Be humble and trustful, O be of good cheer;
He's coming, He's coming, in glory arrayed,
We'll shout Him a welcome, and ne'er be afraid.
He's coming to take us, to crown us with life,
To ease every burden, to end every strife.
He's coming, Hallelujah! His coming is near,
Oh, how we shall shout when He shall appear!

The Coming and Holiness.

CHAPTER XXII.

The curse of the world is sin. Anything that will tend to its overthrow or to the weakening of its grasp upon the hearts of men is a God-send. Holiness is the great desideratum. It is the core of the whole redemptive scheme. In order that it might be introduced and promoted, the Bible was inspired of God, and written by holy men (2 Tim. 1:16,17; 2 Pet. 1:21). The ministry in its various branches was divinely inaugurated for the promotion of holiness (Eph. 4:11-13). God is worshiped because He is holy (Psa. 99:5,9). He is to be worshiped in the beauty of holiness, and only therein does He receive the glory due unto His name (Psa. 96:9; 29:2). Holiness is commanded (Lev. 19:2; 20:7,8; 11:44; Gen. 17:1; 1 Pet. 1:15,16). Without holiness we shall not see God in His beauty and glory (Heb. 12:14), for only the pure in heart shall see God (Matt. 5:8).

There are those who tell us that we cannot be holy in this life. In this case, as in others, the advocates of error quote Scripture. They refer us to the 14th Psalm. "There is none that doeth good, no, not one." They seem to entirely overlook the fact that in the same Psalm we are informed that those sinners did not understand nor seek after God, and that they are in great fear, for

“God is in the generation of the righteous” (verses 4,5). Again, they take us to the third of Romans (verses 9-11), but strangely fail to consider the following verses in which we are informed that those whom the writer has described have no part nor lot with the people of God. Let the reader take his Bible and begin at the 10th verse and read to the 18th. The apostle gives a very minute description of the most abominable characters, and then, to make it unmistakably clear that he has no reference whatever to Christians, he says, “There is no fear of God before their eyes” (verse 18). Can man, with any show of reason at all, make these diabolical characteristics apply to the followers of the holy Christ?

Again, the opponent of holiness quotes from St. John, “If we say we have no sin we deceive ourselves” (1 John 1:8). That this refers to human nature without grace, as the passages we have just examined, is evident, for in the preceding verse we are informed that “The blood of Jesus Christ His Son cleanseth us from all sin.” The sinful state is natural, the holy state spiritual, supernatural. It is simply a question as in the patent medicine advertisement, of “before taking and after taking.” While all men are sinners by nature, God has provided redemption by which we may each be saved from all sin. Christ is called “Jesus” because He saves His people from their sins (Matt. 1:21). Indeed He saves to the uttermost (Heb. 7:25). He taketh away the sin of the world (John 1:29). His blood was shed for our sanctification (Heb. 13:12), and our sanctification is the will of God (1 Thess. 4:

3-8). Through this grace we are brought into oneness with Him (Heb. 2:11). Christ is made of God unto us sanctification (1 Cor. 1:30), and He demands of us that we perfect holiness (2 Cor. 7:1), and has even sworn an oath that we may serve Him in holiness all our days (Luke 1:73-75). His grace is sufficient for us (2 Cor. 12:9). His Spirit works our sanctification (2 Thess. 2:13), and for our aid He pledges all power in heaven and in earth (Matt. 28:18). All sin is of the Devil, and hence a sinning religion is his counterfeit of the gospel of the grace of God.

Now, any doctrine that will promote holiness must be true, and should be preached. We claim the right to press the thought of His near coming on this ground. He who expects Jesus to come suddenly, perhaps this very day, sees and feels the need of holiness. How else can one greet the descending Judge with joy? The stronghold of sin is in the blindness of man to spiritual things, in his thought of the far-away-ness of God. To the average man God is intangible and almost unreal; but startle this slumbering soul with the warnings of the Judge, with the trumpet blasts of glory, with the sight of the descending Lion of the tribe of Judah, and forthwith he becomes all-attentive, and holiness is seen to be the one thing needful. Accordingly, we read:

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.
“And every man that hath this hope in him purifieth himself, even as he is pure” (1 John 3:2,3).

What is the "hope" of which the Apostle speaks? It has no reference to what is known as a "hope-so" religion. He asserts, "now are we the children of God." The language is positive, and refers to a conscious assurance, not a weak, flagging hope. In fact, one cannot hope for a thing which he has in possession. As the term hope is compounded of two things, desire and expectation, it necessarily refers to things future. Then what does St. John tell us, and what is the hope to which he refers? Simply this: we are now Christians—born of God; at the Master's appearing our mortal shall put on immortality; our decaying bodies shall be rendered all-glorious, like unto His transfigured body. Seeing Him in the fullness of His glory, we shall be like Him. Such is the hope. Now what is the effect? Purity. He who has the hope of seeing and being like his risen Lord cannot afford to grovel in the dust like the worldlings around him. He must be free from sin, he must be holy. Consequently every evil habit is abandoned, every questionable thing laid aside, and with this hope inspiring him, he presses onward and upward to higher heights of full salvation. Thus the expectation of Christ's early coming promotes holiness. On the other hand, what can be more soul-inspiring to the sanctified servant of God than the thought of seeing his gracious Lord at an early day? Hence, as the work of sanctification is promoted, the interest in the Saviour's return is intensified. Those who look for His coming soon are lovers of holiness, while those who enjoy the life of full salvation are

most commonly interested in the question of our Lord's appearing.

But let us examine a few Scriptures touching the question.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

The entire sanctification of spirit, soul and body is "unto," that is, *for* the coming. This implies that we will not be ready for the glorious manifestation of our Lord unless we are thus sanctified. Again, the promotion of brotherly love is coupled with this truth in order that we may be holy at the coming of our Lord and Saviour Jesus Christ with His saints (1 Thess. 2:12,13). Paul bids us live righteously, and godly (in a godlike manner, holy) in this present world; looking for that blessed hope, and "the glorious appearing" of our Lord Jesus Christ (Titus 2:12,13). The Apostle immediately adds that He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (verse 14). The connection is clear between the looking for His appearing and the godly living, as a peculiar people, zealous for His glory.

We wish to promote steadiness of character in Christians. We would have men holy, not only for to-day, but continually. The question of which we treat enforces the importance of abiding in Him.

"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming" (1 John 2:28).

In view of the dissolution of the present order of things Peter urges holiness.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat" (2 Pet. 3: 11,12).

In some quarters "holiness" preachers and workers have joined in antagonizing the truth for which we plead. Strange indeed! If they would carry forward the great work of full salvation, they should preach a whole Bible. There is no truth more calculated to arouse the church and to awaken and intensify zeal, or to quicken missionary interest, or to break the deadening grip of the world, than the truth of the Lord's soon-coming. The advocates of holiness, as a second work of grace, teach that at regeneration, when the love of God is begun in the soul, the spiritual kingdom is set up in that life. But they believe that for the fullness of sanctification another work of grace is necessary, namely, the crucifixion of "the old man," the destruction of the body of sin (Rom. 6:6-11). Then only are we crucified with Christ (Gal. 2:20), made free from sin (John 8:36; Rom. 6:22). Then only is Christ crowned within (Eph. 3:17).

Then is the indwelling foe cast out, the inborn traitor destroyed. Now this is exactly what takes place with the earth at the return of Christ. It is the period of the world's sanctification. Eighteen hundred years ago the Kingdom was set up on earth in pentecostal power, but the devil yet re-

mains to hinder the work. When our Lord comes Satan will be cast out and sealed up in the bottomless pit (Rev. 20:1-3). Then the strong man being bound, his goods will be spoiled (Matt. 12:29). The shackles by which he has bound the world will be broken. The power of sin will be cancelled, and holiness will fill the earth. Thus the world is sanctified, receiving its second blessing. Hallelujah! Then will be fulfilled the prayer so long on the lips of His faithful ones, "Thy Kingdom come; Thy will be done in earth as it is in heaven" (Matt. 6:10). The Kingdom can only come when the King comes. If we desire the Kingdom, let us pray for the coming of the King.

Signs of His Coming.

CHAPTER XXIII.

Let it be distinctly understood by all, I have no dates to set; but we have many reasons for believing the coming of Jesus near. He would have us ever looking for Him, and always ready to shout Him welcome. Some of our reasons may appear more impressive than others. When combined they seem to the writer unanswerable. We submit the following points:

(1) *Christ's Two Comings Combined are the key to the Bible.*

We are dealing now with His second advent, and it holds the key to prophecies yet unfulfilled.

"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end" (Dan. 12:9).

From this passage we would conclude that there are Scriptures the purport of which may not be understood till "the consummation of the days," "till the time of the end." Now, when a doctrine is found that unlocks the prophetic Scriptures, we may assume (a) that such doctrine is true; (b) that we have reached the time appointed when the seal should be broken. Just that is what this doctrine is doing. It is giving us a clue to the prophecies and opening the Word as a whole. He who neglects the "Blessed Hope" of His early coming is forever con-

fused in the reading of the Bible. In fact, Post-millennialism is filling the church with a breed of so-called higher critics, who have emasculated the whole Word. They spiritualize away promises and threatenings alike, obscure the prophecies, discredit the Apocalypse, and, shutting their eyes to spiritual deadness, glory in an optimistic blindness which is inexcusable. A proper view of Christ's return, on the other hand, opens the inner eye to the revealed word of God, fructifies the faith of the spiritual babe; develops a stalwart character, with undying devotion to the holy Writings, largely increasing his comprehension of them.

(2) *Spiritual Helpfulness.*

I find in my own experience a spiritual bonanza in this doctrine. Nothing has done more to increase in me the Christlife, to develop my faith, to intensify my zeal and to improve my religious experience as a whole than this doctrine. It must, therefore, be true. God would not so bless falsehood. The study of the doctrine and the hope of my Saviour's soon-coming has proved so helpful to me that I feel like pressing it upon the attention of others, and conclude that as it has proven a spiritual message to my heart, so it will to others. Our Saviour is heard saying, "Behold I come quickly." May reader and writer be thoroughly prepared to answer with the *beloved disciple*, "Even so, come, Lord Jesus" (Rev. 22:20).

(3) *Interest in this Subject.*

For some years I have been in the habit of preaching in my meetings and at other places, as opportunity afforded, from one to a half dozen ser-

mons on this subject. The congregations at these services have usually been the largest gathered during the meeting. In other words, the people want light. They are interested in the subject. There is a spirit of inquiry. Does this not indicate the day's approach? Is not the Master Himself stirring up the hearts of His people as to His return? Again, we call attention to the large number of books, papers, tracts, etc., that are being poured forth anent the return of the Lord. Preachers are awakening, writers are catching the inspiration, doubters are realizing the truth, and the people are being stirred touching the matter. Surely this is the voice of the Bridegroom saying, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." In some sense, these things seem to be the midnight cry, "Behold, the Bridegroom cometh."

(4) *General Expectancy.*

There is a world-wide looking for something. As to what this "something" is, men differ, but Christians and sinners, good men and bad, among all nations, are looking for a great crisis, a world-wide upheaval of some kind. Many who reject the position assumed in this book, yet believe this crisis is on us. May not the thing expected be the coming of the Judge of all the earth, and the sifting of the nations? Is not this almost universal expectancy a premonition of the event? Was there not a similar state of mind at the birth in Bethlehem?

(5) *Distress of Nations.*

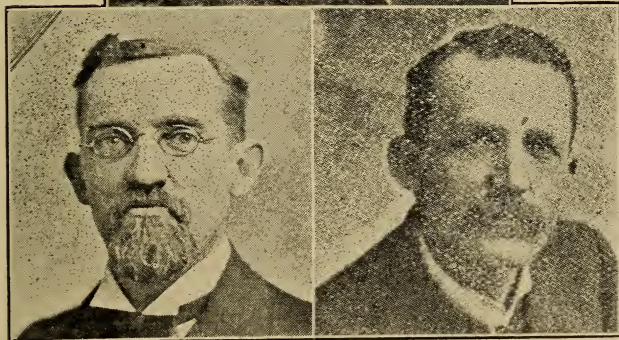
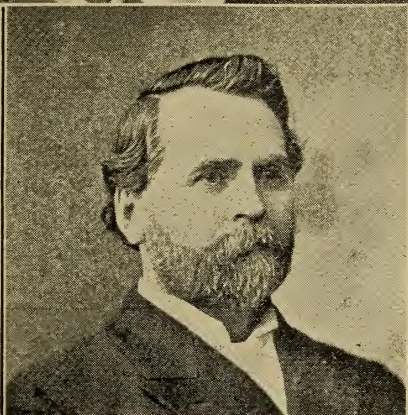
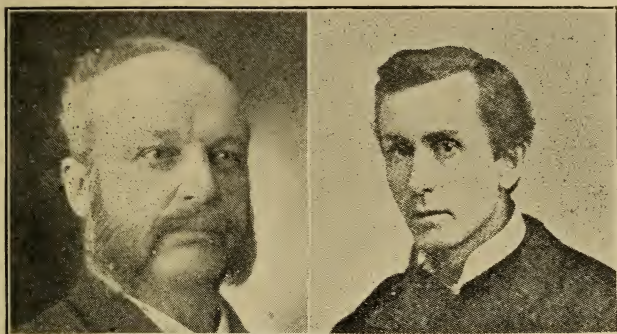
The whole world is in a state of upheaval and unrest. Nations are burdened to sustain vast

armies and large navies. The spirit of strife and contention is abroad. We have monarchy and democracy, republicanism, socialism, nihilism and anarchy. There is turmoil and strife; restless anxiety and fear; social and ecclesiastical disorder. "Uneasy lies the head that wears the crown." Governments are undergoing changes; their very foundations are being undermined. People are weary of the established order of things, and revolutions are in the air. There are elements of weakness in all known systems of governmental polity. While there are some great nations that have vast resources, immense armies and unheard-of equipments, yet we are undoubtedly in the toe-stage of Nebuchadnezzar's image (Dan. 2); the governments are a mixture of iron and clay, of strength and weakness.

Not only in governmental but in many other phases of life do we see this restless spirit, the foundations decaying. Famine has desolated India, and is to-day preying upon large provinces of China. Plagues are abroad, diseases are increasing in virulence and number. Who ever heard of "the grip" till a few years ago? Consumption is much more common than in former generations. Storms desolate land and sea, sweeping through the heart of a St. Louis, or submerging a Galveston.

Coming to social and individual life, we find the same general unrest. There is an alarming increase in divorce, in the breaking up of marriage ties. It is doubtful if a single issue may be found of any of the great dailies in which there is not an

SOME FAITHFUL, EARNEST ADVOCATES OF THE
BLESSED HOPE.



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account of at least one divorce suit, oftentimes many. I counted four on one page of a newspaper recently. We are in the midst of awful days, the optimistic laudation of our times notwithstanding. Am I a pessimist? Apart from the hope of His glorious appearing there is abundance of room for one to be. But, bless God, the skies are lit with His coming glory. "The Sun of Righteousness shall soon arise with healing in His wings," and the night of sorrow shall vanish. Be it remembered "the darkest hour is frequently just before day."

(6) *Faith's Increase and Decay.*

Jesus tersely asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

By this He does not mean to say that there will be no faith, but that it will be limited and weak. Does the reader recall the time when, Jesus being asleep, the Devil raised a great storm thinking to drown Him? The alarmed disciples awoke Him, crying, "Master, carest thou not that we perish?" (Mark 4:37,38). Jesus quelled the tempest, and rebuked His disciples because they lacked the faith by which they themselves could have stayed the storm.

Strange scene! A Carpenter arising from His sleep, allaying a "great storm" and reproving His followers because their faith was so weak they could not themselves stop the raging tempest. If this is His standard of faith, where could He find it if He were to appear to-day? Have any of us the storm-quelling, Devil-driving, dead-raising, miracle-working faith? George Mueller had it while he fed 3,000 orphans, calling only upon God to supply

his necessities. But Mueller has gone to his reward. J. Hudson Taylor has it, and thereby has sent out and supports 600 missionaries in the heart of China. Wm. Taylor, Bishop of Africa, is a hero of faith, but the grand old man is standing on the borders of eternity pressing rapidly toward the crossing. His toils are ended, his days numbered, and the bells of heaven will soon be calling him home. A. B. Simpson has it, as attested by 450 missionaries in this and other lands. But ah! few are the Simpsons, the Taylors, and the Muellers. May our Father pity our little power with Him, and raise up among His children some who may more perfectly represent the sycamore-lifting faith of our Master. There is a general lack of all-prevailing, triumphant faith. But the few instances that may be found serve to illustrate the type which should prevail within the ranks of Zion. Faith's general decadence, and yet isolated triumphs, confirms us in the belief that the time of the end draweth near.

(7) *The Character of the Advocates of this hope.*

The value of any doctrine may be at least measurably determined by the character of its adherents. Who believes His coming to be near? What class of men and women are preaching this doctrine? Who are its supporters? In our chapter on "Uninspired Witnesses" will be found many illustrious names, among whom are the early fathers, and the greatest lights of ecclesiastical history. This doctrine, from the human side, while certainly having some such within its ranks, as all great but neglected truths have, is not dependent upon the support of

fanatics or ignoramuses. It numbers among its supporters men of ripest scholarship, of the most massive intellect, of the most thorough knowledge of the Scriptures, and of the closest walk with God.

Take, for example, the scholarly Delitzsch, the studious Dean Alford, the polished Canon Farrar; the tireless Grattan Guinness, the beloved A. J. Gordon, the successful D. L. Moody, the holy Fletcher, the voluminous and convincing writer, J. A. Seiss, the steadfast H. L. Hastings; and, beside many others, the noble apostles of faith mentioned in the preceding paragraph. Here may be found men and women who, like the worthies mentioned in the eleventh of Hebrews, "have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:33,34). These people make things happen. They confuse gainsayers, win the lost to Christ, and stir nations for God. Show me a one-story D. D. wearing a two-story hat, with a gold-headed cane and gold ring, and with a cigar in his mouth, who rides on Sunday trains, chews tobacco, buys and reads Sunday newspapers, pours forth a tirade of abuse against the holiness people, sneers at the second blessing, and who has not had a dozen conversions in twelve months, perhaps not in ten years, and I will show you a man who is a strong Post-millennialist, a great optimist, and who will likely declare that Christ cannot possibly come for at least sixty thousand years, "Because, my

brethren, we must first get the world converted, you know." It is well that he was thoughtful enough to allow himself sixty thousand years for the task. If he is the hope of the world's conversion, we may increase the time many tenfolds. We do not say that all Post-millennialists are of the type we have described, some certainly are not, but we know none who fit this description who are not Post-millennialists. We would advise our spiritually-minded brethren who are advocating Post-millennialism to remember poor Tray, and be careful of their company.

(8) *Increase of Wealth.*

We have elsewhere called attention to the heaping up of vast fortunes. In the fifth chapter of James the apostle condemns the rich who live in indulgence and self-gratification, and says, "Ye piled up treasure for (Greek "in") the last days."

It is a prediction that at the time of the end this condition of things should prevail. No such vast estates were known in the days of the Apostles, not even among the rulers themselves, perhaps, as are being accumulated in these times. The papers have recently been full of accounts of the formation of what is called "The billion dollar combine" of the iron and steel industries. This is but a mile-post indicating the approaching dissolution of the present order of things, the inauguration of a new era. Millionaires are a common product of our civilization. Men who are not able to rank with them are scarcely called rich. We believe it may be safely asserted that eighty per cent. of the wealth of this country is controlled by ten per

cent. of the people. Though I have not the figures at hand, this estimate is, I am sure, well within the truth, perhaps far below. In the history of all fallen empires we readily see their decadence began with the large increase of wealth. Riches breed softness and self-indulgence. All the old world powers fell in the days of their greatest prosperity and luxury. Witness Babylon, Nineveh, Rome. Riches beget laziness and ennui. They intensify selfishness and undermine the social fabric, robbing it of those elements of thrift that tend to hardihood and patriotism. The result is an early overthrow. So God will soon visit the civilization of our times, which is so largely given over to commercialism and greed.

(9) *Increase of Knowledge and Travel.*

Daniel, speaking of the time of the end, says, "Many shall run to and fro, and knowledge shall be increased." According to this, we are undoubtedly in the last days. The prophecy is twofold, (a) extensive travel—"many shall run to and fro;" and (b), the acquisition of knowledge. As to travel, this is pre-eminently its age. We are certainly safe within the facts when we say that travel is a hundredfold greater now than it was two centuries ago, we should, perhaps, say one century. The past hundred years have witnessed the invention and perfection of all the present popular modes of rapid transit. Think of it! Our great-grandparents never saw a bicycle, an automobile, a street-car, a steamboat or steamship, or a railroad train. W. E. Blackstone, in October, '97, said, "Last year the number of passengers on the railroads of this

country was 535,120,756, and the mileage was 13,054,840,243; and in the whole world the number of passengers was 12,304,000,000, and the mileage was 28,677,000,000." This takes no account of travel by other modes of conveyance, such as ships, boats, etc., private and public, all of which, when combined, doubtless equal or exceed the above figures.

And these figures are nearly four years old. If brought right down to this date we have no doubt they would be largely increased. One hundred years ago a speed of eight or ten miles per hour was about the best that could be made. Now the best railroad lines will carry you eight hundred miles in a day, and give you time for sight-seeing at principal cities. In some rare instances they have been known to make more than seventy-five miles an hour on short runs. When the railroad was first invented men who posed as philosophers and logicians argued that a speed of twenty miles per hour was impossible, and, should it be attained, the result would be disastrous to human life. I have myself traveled at the rate of sixty miles an hour, not only free from injury, but with comfort and pleasure. Without posing as a prophet, the writer will venture to suggest that a speed of from one to two hundred miles per hour will be attained within the next twenty years, and a successful airship is looked upon as one of the possibilities of the near future. I well remember when a boy in Texas the interest I felt in any one who had traveled. To meet a person who had been in the great city of New York was a treat to my boyish mind,

and many were the questions with which I plied him. In recent years my own experience has satisfied my longing for travel to some extent, having preached in twenty States of the Union. Men who have been to Europe and Asia, and even around the world, are more common to me now than those were who had seen New York City in the tender years of my youth

A peculiar feature in connection with the increase of knowledge is the fact that so many inventions and other indications of, and facilities for, the increase of information and general improvement have been crowded into a single century. Thoughtful readers can readily make a very profitable review of the past century on this line. We would scarcely know how to "get along" if we were to lose in one night the inventions of the last ten decades. For general travel we would be confined to the stagecoach and the sailing vessel. A letter would require two months to cross the continent, and the cost of transmission would be twenty-five cents. The century has given us the railroad, the steamboat, the ocean-liner, the street-car, the automobile, the bicycle, the telegraph and telephone, the phonograph and wireless telegraphy, the rapid printing press, the linotype, the mower, reaper and threshing machine, the X-ray, the photographic camera, the sewing-machine, together with the modern rapid methods of spinning, knitting and weaving. As to lights, in George Washington's day they used tallow candles, such as the writer and many of his readers have helped their mothers or grandmothers make. The elec-

tric light, and even the kerosene lamp and the gas jet came within the century. Time would fail us to go into further details. The records at the patent office at Washington have already passed the six hundred thousandth mile post.

A noticeable feature in connection with this is that these inventions have all been launched upon the world in so short a time. Why should they not have been gradually developed? Why might not the world have had the street-car a thousand years ago, the steamboat nine hundred years since, the railroad train five hundred years ago? But no; God reserved this increase of knowledge, and of travel, with improved modes of travel, and this running "to and fro" for our day, and has foretold by His prophet Daniel that these things mark the "time of the end."

But let us turn to another phase of this increase of knowledge, namely, the increased study and growing understanding of God's Word. Manifestly some portions of the prophecies were couched in such language as to seal them until, in the progress of events, a key to their solution should be given by the facts, and the history of the times should indicate somewhat of their fulfillment. For illustration see Isaiah (7:14) and Micah (5:2). These refer to the birth of Jesus in Bethlehem, and the virginity of His mother. Now these were necessarily clouded and obscure till their fulfillment. With the New Testament before us we have no difficulty with them. In like manner, many prophecies concerning our Lord's coming to the Kingdom are opening to this generation by the unfolding

of the prophetic scroll through the developments of history. As we have elsewhere suggested, the books relating to prophecy and the second advent of Christ which have been produced in recent years are throwing a flood of light upon this question. Thus the mysteries of prophecy are being unsealed, and Daniel says that such shall be only at the "time of the end."

We have also spoken of the general increase of knowledge. But let us glance at it for a moment again, giving some attention to details and different phases of the subject. Four centuries ago even kings were sometimes unable to write their names. Books were rare, and very costly. Education was confined to the favored few, while the masses remained, and contentedly so, in densest ignorance. Now, how different! A fair education is in the reach of the poorest, while men of moderate means can put an entire family through a collegiate if not a university course. He who can not read and write is a back number. Boys ten years of age, if bright and studious, often enjoy a better education than mature men of two centuries ago. Universities are in reach, colleges numerous, academies plentiful and common schools abound. But an education secured within the four walls of a schoolroom is narrow and technical. The spirit of the times will impart a fund of information to an inquiring mind, even though he be deprived of the technical advantages of the schools. The social atmosphere is favorable to education. Even sluggish heathenism is yawning and rubbing its eyes over the books. Travel is a fruitful source of

the truest and best social and mental culture. The telegraph has brought the ends of the earth together, and the morning newspaper lays the world of yesterday at your doors. We have harnessed the lightning, and thereby left the sun in the rear. At 6 o'clock a.m. we can read the happenings of 8 o'clock the same day in Europe. I was in Syracuse, N. Y., the day Queen Victoria died. At 5 o'clock p.m. we were reading the incidents about her dying couch at 7 o'clock the same evening. The electric courier had ridden the wire horse across the Atlantic Ocean ahead of the sun by two hours. The Indian said, "White man too smart. God make ice only in winter time, but white man make it in summer." Our inventions remind one of the Indian's remark. The increase of knowledge heralds the King's approach.

(10) *Flaming Chariots.*

"The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings" (Nahum 2:3,4).

I venture to suggest that the "mighty men" represented by the red shields may stand for the Salvation Army. This may be fancy. Be that as it may, there has been no mightier movement for the uplift of men since days Apostolic. Though its founder is yet a living man (but 72 years of age April 9th), a million of souls are shouting around the throne of God in heaven, or on their way there,

because of the work of this peculiar and God-honored people (1 Pet. 2:9; Prov. 11:30; Dan. 12:3).

But it is of the raging chariots and flaming torches that we wish to speak particularly. There is no doubt in the writer's mind that the reference here is to the thundering express, by which the fir trees are terribly shaken, the electric headlights of which flash out like a midnight sun. And the raging of the chariots in the streets is fully illustrated by the numerous street-cars in any great city. Standing on a street corner in Louisville some months ago I saw twenty-five cars moving in various directions, all visible at one time. The rapid speed of these cars is indicated by the expression, "They run like the lightnings." This scripture was in other days a confusion to commentators, but since the appearance of the "cannon ball," the "limited vestibule," the "lightning express" and the electric car the passage is luminous. It is amusing now to read the efforts of commentators of the olden days to give an exposition of this prophecy. It only remains to observe that it finds its fulfillment, "In the day of his preparation." Already the armies of the skies are ready, the chariotsurnished, and the harness adjusted, while the fiery steeds are pawing the gold-paved streets. At a word the magnificent retinue will pass out of the pearly gates and the world shall see and own its Conqueror.

(11) *The Decay of False Systems.*

Not only has Christianity faced earth's hoary heathenism, but it has had to grapple with the fierce, red-handed system of the False Prophet, as also

the corruptions and superstitions of the great Roman apostasy. With fire and sword Mohammed attempted to overrun all Christian lands. The first great set-back the forces of the false prophet received was in the battle of Tours, A. D. 732, when Charles Martel defeated them in a decisive engagement. Again, they were driven back from their final great effort to crush Christianity by the troops of John Sobieski, in 1683. Since this date Mohammedanism has been on the wane. One nation after another has been wrenched from her cruel grasp until, like a dying vulture, this bloody system of hate, error and falsehood is standing at the crumbling edge of its grave on the banks of the Bosphorus. The "false prophet," depicted in the book of Revelation, is an attendant of the "beast." They flourish side by side, and together they perish. The "little horn" mentioned by Daniel (7:21) was to "wear out the saints" till the coming of the Son of man in the clouds, when the kingdom should be given to the saints of the Most High (Dan. 7:13-27). This little horn is supposed by some to refer to Mohammedanism, by others to Romanism. It certainly has reference to one of them, and it is, according to the prediction, to continue till the appearing of the Son of man, when the saints take the kingdom. These systems of error and falsehood have paralleled each other for more than twelve centuries, but thanks be to God their decay is evident, their end at hand. In the name of Christianity the Romish hierarchy has burned its multitudes at the stake, and by the most hellish ingenuity has endeavored

to wipe godliness from the face of the earth.* Bear in mind my chapter on Prophecy Twofold. While Romanism and Mohammedanism may answer to the requirements of these prophetic descriptions through many long years, there may be also a personal manifestation of the beast and the false prophet in the Tribulation times.

I do not care at this place to enter into a discussion of the chronological prophecies, but suffice it to say there is an important date period quite frequently mentioned in Daniel and Revelation and variously described as a "time, times and a half time," "forty-two months," "a thousand two hundred and three-score days," etc. (Dan. 12:7; Rev. 11:2,3; 12:6; 13:5). According to the day for a year method of interpretation this period would represent twelve hundred and sixty years. Now we know, as a matter of fact, that the greatest strength of Romanism and also of Mohammedanism has been displayed in a period of about this length. The rise in each case was so gradual that no man might definitely drive down a stake and say, "Here it began;" in like manner the decline has been gradual. The metes and bounds may be hard to define, but it is easy to determine that the life proper of these systems of error is about of this duration. They have both been dying by inches for the past two or three centuries, and their end is at hand. The writer does not commit himself to the year for a day theory, but he does believe that it has a strong probability of truth. According to

* See my book, "The Danger Signal."

views set forth on the twofold nature of prophecy, I believe the literal interpretation may be correct, and yet not vitiate the symbolic mode of explanation—the day for a year method. While Romanism and Mohammedanism were doubtless pictured in these periods, yet we have no doubt there shall appear a literal Antichrist, accompanied by a false prophet, who shall hold sway for just three and a half years. The decay of these false systems indicates a dissolution of the present order, and points to an early advent of the Messiah, and the inauguration of the Millennial era. The whole thing may be but the *budding of the fig tree, denoting approach of spring*; the fig tree sign given by the Master.

(12) *Restoration of the Jews.*

While we have some chapters on this subject, yet there are certain phases we wish to introduce at this place. These days belong to the time of vengeance against the Jews. The Master says:

“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24).

We have seen them cut down by the edge of the sword and led away captive into the nations. All history attests the truth of the prediction. How long shall Jerusalem be trodden down? The day of pre-eminent wrath is at its close. The time of Israel's oppression has its limit. How long was it to continue? Until the “times of the Gentiles shall be fulfilled.” Then what? The oppression shall cease, and the Master shall appear.

"And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27).

When does the Son of man come? When the times of the Gentiles shall have been fulfilled and the treading down of Israel shall have ceased. Has the reader studied the condition of the Jews? Is he familiar with the rapid improvements now going on in Jerusalem and throughout Palestine. If not, note the following: There are more Jews in Jerusalem to-day than at any time since its overthrow by the armies of Titus. A railroad now runs from Joppa to Jerusalem, and others are being built and surveyed through different parts of Palestine. Cities are springing up as if by magic. The rains so necessary for the fertility of the soil, and which have been so long withheld under the divine curse, are being restored, there being an annual increase of rainfall. God's promise to restore "the early and latter rain" is being fulfilled.

It is said that Baron Rothschild holds a mortgage over Palestine against the Turkish government. I am not prepared to vouch for the truth of this statement, but when we remember the depleted condition of the Turkish treasury, and recall the fact that the Rothschilds are the greatest money-lenders of the world, the statement does not seem unreasonable. When this mortgage is foreclosed, Palestine will belong to the Jews. Its foreclosure is simply a matter of time.

The history of the Jews was written by their prophets long, long ago. It is the most trustworthy of all history. It will be fulfilled to the last iota. Their oppressions will end; their cities will be re-

built; their government restored, and the Carpenter of Nazareth, as written over His cross, shall be known to the world and acknowledged by them as "KING OF THE JEWS." When will all this take place? At His coming. He has promised to "return" and rebuild the tabernacle of David which has fallen down. If their casting away be the reconciling of the world, what will their receiving be but life from the dead? They are under judicial blindness now, but their light shall come, when the time of the Gentiles is fulfilled, and so all Israel shall be saved (Rom. 11:15,25,26). Following their recovery the residue of men will seek after the Lord (Acts 15:16,17). Their leaders are planning already for the repopulation of their ancient country. The Zionist movement points that way. Every ship sailing thitherward bears some of the elect but despised people. The day of their triumph is at hand, though it shall be ushered in by one of the darkest hours in their checkered history. The advent of their King, and ours, draweth near. "When ye see these things coming to pass, know ye that the kingdom of God is nigh at hand."

(13) *Missions.*

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

The Gospel as a "witness" for all nations is the scope of this promise. Their conversion is not even hinted under the present *regime*, but the gospel shall call out from among them a people for His name. What next? But few words are needed to answer our question; the Master gave them.

"Then cometh the end." Nothing here to justify a magniloquent display of oratorical fire-works, so common at our Leagues, Conferences, Endeavor Conventions, etc. Simply the gospel for a witness to all nations. Then, O how solemn! *then* cometh the end. Now, what headway are we making toward this end? Study the missionary movements of the past century, especially the latter part of it. Heralds of the Cross are sailing over all seas, and planting the standard of Immanuel in all lands. Every church worthy the name has its missions, and they are continually increasing their contributions, and the number of their representatives in the field.

Not only are the churches manifesting an increased interest, and putting forth new life along this line, but God is getting in such haste to have His Son crowned King of the nations that He is calling and commissioning both men and women to enter the mission-field on the Apostolic lines of faith and self-support. The independent mission movements of our times are about to eclipse in Apostolic power and simplicity the operations of the church societies. What do the hundreds of missionaries sent out by J. Hudson Taylor, H. Grattan Guinness, A. B. Simpson, Manie Payne Ferguson and Bishop Wm. Taylor mean? They are but stars in the East, harbingers of the glorious coming day.

Less than fifty years ago (1853) Commodore Perry first opened the doors of Japan to the civilized world. Until recently for a Christian to set foot on the soil of Corea or Thibet meant certain death.

Other nations were as cruel and as thoroughly closed to the gospel as these. But to-day all lands are open, the gates practically taken from their hinges, and the world is welcoming the missionary. He is already on the field of action, or *en route*. The gospel is permeating the islands of the sea and revolutionizing the nations of the earth. Already gleams of light divine shoot athwart the Eastern skies. The signs foretelling the coming of the King are not simply thirteen, as here listed, but they are legion. Let every sinner repent, every backslider return, and every child of the King don his armor. Let every virgin be wise, with lamps brightly burning and oil in the vessel. The trumpet is sounding. O hear the midnight cry, "Behold the Bridegroom cometh, go ye out to meet him."

Question Department.

CHAPTER XXIV.

(1) What is the meaning of "They all slumbered and slept?" The general loss of interest in His coming is, perhaps, what is meant. It also indicates the midnight condition of the world—its general darkness and apathy toward spiritual things. In the midst of such conditions even the wise virgins fall asleep. There is not that keen, intense, wide-awake interest in His coming which should characterize watchers. It is said they all slept—or rather became drowsy, nodded.

(2) Will there be opportunity for the conversion of sinners after Jesus comes?

Certainly. It is following His return that "the residue of men seek after the Lord" (Acts 15:17. See also Isa. 2:2-4).

(3) If Jesus is the same as when He went away, will He not love everybody and desire to save all, not condemning the world, but laboring to save and purify it? If so, should not everybody desire His coming, even sinners?

While He is the same Jesus (Acts 1:9-11), yet He is represented in the Word as a Lamb (John 1:29), and also as a Lion (Rev. 5:5). We have only thus far seen the love side of His nature; but at His return the ungodly who have rejected Him will beg for rocks and mountains to fall on them and hide

them from His face, for it is "the great day of His wrath" (Rev. 6:15-17). Men who have rejected Him shall mourn and wail (Rev. 1:7), and shrink with terror from beholding Him. While we believe very strongly in the conversion of the world after His coming, yet it is very doubtful whether any who have had the light of the gospel and rejected it will live through the great tribulation, or taste His mercy and His love. Grace will be extended, but chiefly, if not exclusively, to those who have not enjoyed the blessings of gospel light in the present dispensation. "Apostate Christendom, being destroyed, and the believing church translated at Christ's coming, there will remain Israel and the heathen world, constituting the majority of men then alive, which, from not having come into close contact with the gospel, have not incurred the guilt of rejecting it. These will be the subjects of a general conversion" (Jamieson, Fausset and Brown, on Rev. 20:6).

(4) If the work of salvation continues after Jesus comes, will it not give men of that age an advantage over those of previous times, and indicate a partiality on God's part?

Such as live in the Millennial dispensation certainly will have an advantage over the people of this age, as we have over those of preceding ages. We have advantages to-day over China, Japan and other heathen lands; our opportunities are better than the Jews had before the first advent; they also had opportunities not offered to the surrounding nations, and not enjoyed by the antediluvians. This, however, does not argue partiality with God.

It simply shows that He is utilizing every agency to restore the race, and that He avails Himself of every opportunity to bring men up to better things.

(5) If the opportunity of salvation for those who have rejected light ceases with the return of Jesus, how can the ready ones desire His immediate coming, knowing that it would forever cut off even their own loved ones?

(a) Because they love Him more than any earthly one, and they know that His glory is at stake, for His rights are being trampled upon. (b) They know this crisis will have to be made in the end with others, if not their own immediate friends. (c) They see also it will be better for the world as a whole. If multitudes are perishing while He tarries who may be brought to a knowledge of Him after His return, it seems better that He should come, even though a smaller number should be forever cut off. Paul said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3). So great is the advantage of having many saved, even at the sacrifice of the few. They who love Him truly are constrained to join with the holy Seer of Patmos, "Even so, come, Lord Jesus" (Rev. 22:20).

(6) Will the judgment referred to in Matt. 25 occur at the coming of Jesus, immediately, or at the end of the thousand years' reign?

As to this, writers differ. Some say this is only the judgment of the living nations, and that it occurs immediately after Christ takes the throne. But to me this view seems untenable, because the

issues in each case are final and eternal. I believe it has reference to the great white throne judgment at the end of the thousand years. If the objector replies, "But this separation takes place *when he comes*," I answer, When I go to my next appointment I will likely preach a sermon on the judgment, but I have no idea of delivering this discourse on the hour of my arrival. It is simply a part of the work to be done in connection with the meeting. So this judgment scene is connected with the coming of Christ, though, like with many other things, it does not necessarily occur on the day of His arrival.

(7) What judgment is meant in 2 Tim. 4:1, "He shall judge the quick and the dead at his appearing and kingdom?"

This is the whole scheme of dealing with men, both the living and the dead. Christ, when He comes will reign over the living, and will administer righteous laws with them. He will also at the end of the thousand years call up the nations of the dead and pass sentence upon them. The word (*kata*) rendered "at" in the text is sometimes translated "according to," also "by." This word is also rendered "after" in Heb. 7:11, 15-17). The meaning is that He will judge them according to the principles of His Kingdom. See the Greek.

(8) Explain Dan. 12:2. Why is the word "many" used instead of "all?"

This is a strong proof-text for the doctrine of a "first" resurrection; *many* are then raised. And these participate in the joys of eternal life, but those who remain for a subsequent resurrection shall

be called forth finally to the judgment of condemnation. (See chapter on the Resurrection).

(9) When shall the final judgment come?

At the end of the thousand years (Rev. 20).

(10) Will the great tribulation come before the Millennium? If so, what is the meaning of Rev. 20:7,8?

Certainly, the tribulation will come first (Matt. 24:21,29,31; Rev. 19:17-21). The passage you refer to describes the final apostasy which the devil succeeds in bringing about at the end of the Millennium?

(11) At the coming of Christ, shall all those who have died Christians, or only those who have died sanctified, be raised? (1 Thess. 4:16; Rev. 20:1,5,6).

I believe only the sanctified will be raised at the coming of Jesus, but that raises another question, Does any one die converted and not wholly sanctified? It would seem that all who are true to Jesus in the experience of regeneration, who do not backslide from it, will be sanctified even at the hour of death—though not by death. However, Paul (Phil. 3: 11-15), speaks of striving if by any means he might attain unto a resurrection which is out from among the dead. (See the Greek). If he, with all his knowledge of the Christ, felt it required that he strain every nerve for this first resurrection, the rest of us surely have no reason for sloth or indifference touching the case. It behooves us to be as holy as Christ can make us, lest we fail of the first resurrection.

(12) Is there more Scripture to prove the Pre-millennial view than the Post-millennial?

According to this question, the Bible is a divided book, part of it teaching one thing, the remainder another. The Bible is either wholly Pre-millennial or wholly Post-millennial. It is consistent with itself. From my point of view, there is just as much foundation for a sinning religion in the word of God as for Post-millennialism. For proof I submit this book.

(13) Will all the world know when Christ comes for His Bride? If not, explain 1 Thess. 4:16.

I do not think the world will see Him when He comes for His Bride? The cry is likely heard only by the virgins. But in the reference given it is said the Lord will descend "with a shout." True. But may not this shout have the same effect as when Paul was stricken on the highway? He alone understood it. As the rest of the dead will not hear when He calls up His sleeping saints, so the living may be deaf to the trumpet's sound. The world will see Him first after the rapture, when He brings His saints with Him. At least, so it would seem, but we do not wish to dogmatize on such points.

(14) Will there be no resurrection of the unjust until the end of the millennial age?

In John's description of the last times we read, "Blessed and holy is he that hath part in the first resurrection;" "but the rest of the dead lived not again till the thousand years were finished" (Rev. 20:5,6).

(15) When Christ and His Bride are in the upper air, and after they have descended to reign on the earth, where will the remainder of the saved be?

If they are not ready for the Rapture they will continue in the flesh, and many of them will doubtless perish in the great tribulation. In Revelation we read of those who come up to heaven through great tribulation, having washed their robes and made them white in the blood of the Lamb. The literal rendering might be, and is so given by some translators, "These are they which came up out of THE GREAT TRIBULATION." Not simply any tribulation or sorrow, but emphatically *the* great tribulation (Rev. 7:14).

(16) When Christ and His Bride descend to earth to take possession thereof, will all evil have perished from it?

Certainly not. He will reign over the nations, correcting their errors, reproving their sins. In Zech. 14 we read of the Lord taking possession of the earth and reigning over it, and of how He will punish the heathen who are disobedient.

(17) Will mortal and immortal dwell together during the thousand years' reign of Christ on earth?

Yes; the mortal being the subject class, and the immortal the reigning ones. It is concerning the time after the Lord comes that God, speaking by the prophet, says, "Then the heathen that are left round about you shall know that I the Lord will build the ruined places, and plant that that was desolate" (Ezek. 36:36).

(18) If the earth is still to be the habitation of mortal man, what will be his condition and his relation to Christ?

If obedient, life will be greatly lengthened, and

every condition made favorable to his happiness; if disobedient, he will die under the curse of God (Isa. 65:20-25). As to his relation, it will be that of a subject to his king and lord.

(19) If the reckoning with the servants intrusted with the talents (Matt. 25:14-30) refers to the judgment of saints for reward after the Rapture, what does verse 30 mean? Where, and what, is the outer darkness into which the unprofitable servant is cast? Would not this involve a simultaneous resurrection of the wicked with the just?

There are three lines of thought within which we can answer this question: (a) It may be the judgment of the living only, as the parallel passage in Luke 19 manifestly is. Here we read:

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27).

You could not "slay" the dead, and his enemies were to be slain, while his servants were to be "judged." We know there are many who are servants rather than sons in the house of God. There is an Esau along with Jacob; an Ishmael side by side with Isaac. Might not the Rapture be for those represented by Isaac and Jacob, while the judgment of the servants is for the Ishmaels and Esaus?

(b) Or this may be the general judgment at the end of the *chiliad*. Then both good and bad alike shall stand before God in judgment, save those who were prepared to share in the joys of the Rapture. This brings up another question, previously discussed, namely, are all who die con-

verted, not having been previously sanctified, ready to share in the first resurrection? Perhaps they are not; and this is their judgment in the great and final reckoning. But there is one thing to bear in mind, not all servants are reckoned with the Bride. In the Nobleman's house there are many trustworthy servants, but they are not his wife, and do not in any wise rank with her. So in the house of the Master there may be many degrees between the Bride and the servants.

(c) Yet again we would answer that "one day with the Lord is as a thousand years," and this is spoken with reference to the judgment (2 Pet. 3:8). Now, what is the Millennium? Simply a judgment day, a period of one thousand years in which God is dealing with men, both living and dead. In the passage under consideration the unprofitable servant is brought in as the last on the docket. The faithful have all been dealt with before he is called. They may have been raised at the beginning for their rewards, and he at the end of the thousand years for his sentence. I have given this answer from three different points of view. In any one of which it will be seen that there is no necessary conflict with the doctrine of the *first* resurrection.

(20) If verses 31-46 of Matt. 25 refer to the judgment of the living nations, and not to the great white throne judgment of Rev. 20, what is the "coming" there mentioned, and what the punishment? Are all unsaved individuals of these nations cast at once into hell fire?

While some maintain that this is the judgment of the living nations, I incline to the opinion, as

elsewhere expressed, that it is the judgment of the great white throne, at the end of the Millennium. That it does refer to this judgment is shown by the following facts: (a) Those placed to the right are sheep, those to the left goats. Thus a fundamental difference of character is recognized. (b) Those upon the right are obedient to their Lord, which implies that they are all saved, as is also implied in the fact that they are all sheep. (c) Those upon the left are consigned to punishment. There is to them no hope of future salvation. No grace is extended, no opportunity offered, their doom is sealed. (d) This shows that final punishment is coeval with reward. Henceforth there is no change of character on either side of the line. To consider this as the judgment of the living nations at the beginning of the thousand years would cut off all possible opportunity of salvation for those upon the left. This would conflict with many Scriptures. For illustration: Zech. 8:7,8,13, 20-22; 12:7,8,10; 13:1; 14:16; Acts 15:14-17; Rom. 11:12,15. The world gets its regeneration, its life from the dead, at the restoration of Israel, which occurs when He "returns." If it be objected that this judgment takes place when the Son of man shall come in His glory, we answer. Yes, but it occurs in the evening of that day (which is a thousand years), and not at its beginning.

(21) Can a man be filled with the Holy Spirit and ready for Christ's coming while connected with secret societies?

I am not an authority on such questions, and must necessarily leave a man to his God. My con-

science is for my own use, and not for the guidance of other men. I am, however, very free to say that I do not think it best for Christian men to be identified with worldly and Christless associations of any kind, David says "The secret of the Lord is with them that fear God" (Psa. 25:14). This is the only secret society to which I belong. Christ is the Grand Worshipful Master, the Holy Spirit the Grand Secretary and Initiator. Our object to glorify God and do men good.

(22) What is a man to do who feels unmistakably called to preach, and sees the need of workers, but his church refuses him a license?

This question does not come within the scope of this book, but I will venture to suggest: (a) He may not have proven himself worthy of a license. Let him consider the advisability of a clean, honest acknowledgment of past faults. (b) Or he may not be qualified. His education may be so thoroughly deficient that his church considers him incompetent to instruct the people. The call to preach implies a call to prepare. In this case he should make diligent application to his studies, that he may be qualified for an efficient ministry. As a general rule, churches are glad to license a man who is well prepared to accomplish anything for God and the church. In case the license is refused on the question of holiness, or freedom in service, it may be best to change church relations, and enter a body where these questions are not made a bar to the ministry. But this should only be the last resort.

(23) Where are those, and what is their condition,

who have passed away, from the time of their death till the coming of Christ?

Paul teaches us that to be "absent from the body is to be present with the Lord" (2 Cor. 5:8). This, of course, has reference only to Christians. John saw the souls of the martyrs under the altar crying to God to avenge them of their murderers (Rev. 6:10). The wicked, on the other hand, are in the flames of torment, as may be clearly seen in the case of the rich man who was in hell, while his brethren were living in the flesh (Luke 16:22-28). This, of course, is only the condition of the soul. The resurrection is for the body. After it takes place the destiny is eternal.

(24) Do others, especially preachers and writers of eminence, agree with you on the coming of Christ and the twofold resurrection?

As we show in our chapter on Uninspired Witnesses the view advocated in this book was held by all the early Christians, prevailing for the first three centuries. It also numbers among its adherents many of the brightest lights in the religious world to-day, especially those who are noted revivalists, missionaries and workers along the lines of the higher spiritual life. I believe it can be safely said that nearly all those who are noted soul-winners, and who rank as pre-eminent in works of faith, are advocates of the near coming of Christ. Of course there are some exceptions; some lovely characters, some efficient revivalists, who reject the hope of His early advent; but I do not know of any who are widely known, who have national or international reputation, such as Spur-

geon, Moody, George Mueller and others of their type, but are Premillennialists.

C. C. McIntosh, the author of many widely-read books, speaking of John 5:28, 29, says: "Here, then, we have indicated in the most unmistakable terms the two resurrections. True, they are not distinguished as to time, in this passage; but they are as to character. We have a *life* resurrection, and a *judgment* resurrection, and nothing can be more distinct than these. There is no possible ground here on which to build the theory of a promiscuous resurrection. The resurrection of believers will be eclectic; it will be on the same principle, and partake of the same character, as the resurrection of our blessed and adorable Lord; it will be a resurrection from among the dead. It will be an act of divine power, founded upon accomplished redemption, whereby God will interpose on behalf of His sleeping saints, and raise them up from among the dead, leaving the rest of the dead in their graves for a thousand years" (Rev. 20:5).

The same writer also calls attention to the transfiguration as recorded by Mark, and notes the fact that as Christ and His disciples descended from the Mount He cautioned them to not mention the scenes they had witnessed until the Son of man should be risen from among the dead. Mark adds, "And they kept that saying among themselves, questioning one with another, what the rising from among the dead should mean" (Mark 9:10, Greek).

The disciples were not the only ones who were ever astonished at the doctrine of a resurrection "out from among the dead."

(25) Is the resurrection for the body only, or for the soul?

There is no resurrection of spirits since they never die? "It is of no use to speak of the resurrection of spirits. Indeed it is a manifest piece of absurdity; for inasmuch as spirits cannot die, they cannot be raised from the dead. Equally absurd is it to speak of a resurrection of principles (C. H. McIntosh).

(26) Is not the coming of Christ to take us from the earth, rather than to reign with us on it? His people do indeed rise to meet Him in the air, and they are then to be "forever with the Lord." He also said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3). His people will be with Him, but this does not necessarily imply that He and they leave the earth. We are told plainly, "They shall reign with Him on the earth" (Rev. 5:10; 20:4,6). Furthermore, we see the city of God coming down out of heaven, while the announcement is made, "Behold the Tabernacle of God is with men, and He will dwell with them" (Rev. 21:3).

It is evident that during the reign of Christ on earth there will be an intimate connection between this world and heaven. No doubt, the saints of God will pass freely and easily from the one world to the other as the angels now do.

(27) Is it not in the gospel dispensation that "they shall beat their swords into ploughshares, and their spears into pruninghooks?" (Isa. 2:4).

No, that occurs after "The day of the Lord of Hosts" (Verse 12). "When the loftiness of man shall be bowed down, and the haughtiness of men shall be laid low; and the idols he shall utterly abolish." All this occurs, "When he ariseth to shake terribly the earth" (verses 17-19). These things identify this period with the coming of the Lord, and the great scenes of judgment attendant upon it.

(28) Is the coming of the Lord "As a thief" to take the church by surprise, or simply the world?

To all the world and the backslidden church, His coming will be a great surprise, finding them totally unprepared; but to one of his churches Paul wrote:

"But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4).

To all the holy ones, to those who are sanctified, filled with the Spirit, waiting and watching for His glorious appearing, there can be no surprise; rather His coming will be a source of abounding joy, praise the Lord. They will be watching, with lamps trimmed and burning, and will hail His appearing with great delight.

But the Master in a note of warning to the church of Sardis says: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3:3).

(29) Will those born then who continue in sin die under one hundred years of age?

It would seem from the passage to which I have referred you, that men will be allowed a century

in which to become Christians, but the sinner at one hundred years of age will be cut off.

(30) When will those born during the Millennium change their mortal bodies for immortality?

It would seem that at the time the elements melt from prevailing heat, at the close of the thousand years, all those who have proven faithful to Christ, having not fallen away when Satan was turned loose, will be translated and transferred by some means, like Noah's Ark, for instance, into the new earth wherein dwelleth righteousness.

(31) Please explain the doctrine of predestination set forth in Romans 8:28-30.

Your question is difficult. The writer does not claim to have mastered the subjects of election and predestination. I think, however, the solution may be found in a proper understanding of the coming of Christ. We are at present in the church age. It is a period for the calling of the Gentiles. In other words, the dispensation of election. You find nothing about predestination in the Old Testament. It is a New Testament doctrine. This is the age for the selection of the Bride of the Lamb. The word rendered "purpose" (v. 28) is *prothesin*, which means arrangement or plan. The thought then is, that according to the plan of the ages, the arrangement of the dispensations, this one is devoted to the selection of the church, as a composite body, made up of holy individuals from the nations. This is not an unconditional election and reprobation, such as is sometimes taught, but it is dependent on the volition of the individual. He calls all. "Look unto me, and be ye saved, all the ends of the

earth." "Him that cometh unto me, I will in no wise cast out" (Isaiah 45:22; John 6:37). But while many are called, few are chosen, because, as the Master said to the Jews, "Ye will not come unto me, that ye may have life" (John 5:40).

I trust my questioner and others of like mind will read Cameron's very helpful little book, entitled, "The Doctrine of the Ages." Price 60 cents, this office.

(32) What are the conditions to be met by the bride before the Bridegroom comes?

The same as any other bride preparing for her marriage. "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7).

As St. John saw her she was arrayed in fine linen, clean and white. She must be clothed in the beautiful garments of holiness.

(33) When Christ leaves the mediatorial throne, how can any one else be saved?

Where do you read that He will ever cease to be a mediator? Of course, He will judge the world, but He will still readily save all who believe in Him.

(34) Will the world know when Jesus comes and catches away His bride? If not, are there not two comings?

We believe the taking away of the bride will be unknown to the world. We remember that when Enoch had finished his walk of three hundred and sixty years with God, "He was not found, for God had translated him" (Heb. 11:5). No doubt there

was a long search made by the friends of the saintly man. He had simply vanished from their presence, and they were unable to locate him. Evidently the neighbors went about in search of him who had so mysteriously disappeared, but "he was not found." Elijah was taken away unawares to the world. Elisha, by great watchfulness, was permitted to see him ascend, but no one else. So the saints at the Rapture will likely be caught away unseen by the world, and diligent search may be made for the vanished ones. After the Rapture, Christ will reveal himself to the world, in company with those who had first been taken up secretly. We believe those who accompany Him constitute the "cloud" with which He is said to come. Paul uses this word "cloud" with reference to the many witnesses (Heb. 12:1).

(35) What will become of all those converted, but not sanctified, at the advent?

Without assuming to judge as to who are in the experience of entire sanctification, the writer believes that those not clearly or distinctly enjoying the fullness of perfect love, will be left to pass through the tribulation. It was evidently this class that constituted the foolish Virgins whose lamps were "going out." I would wish it, however, distinctly understood that I do not use the term sanctification in any exclusive or partisan sense. I would not by this classification sit in judgment on the humble servant of God who has not identified himself with the so-called "Holiness Movement." There are, no doubt, many who are more truly sanctified in God's sight who are not

in the "Holiness Movement," and who do not use its phraseology, than some who are in it and vociferous defenders of it; but the writer is identified distinctly with the Movement.

(36) Who are meant by the foolish virgins? (Matt. 25).

Those not walking in the light of God, not living up to the whole will of God, being satisfied with low attainments in Christian experience.

(37) What class is represented by the one hundred and forty-four thousand in Rev. 14?

They are evidently the same as are mentioned in the seventh chapter; twelve thousand out of each of the twelve tribes of Israel that were sealed, perhaps in the days of the tribulation. They were seen standing with the Lamb on Mount Zion.

(38) What is meant by the woman and the man child in Rev. 12?

When we reach the book of Revelation, we are in deep water. There are nearly as many theories about this book as writers on it. I do not hesitate, however, to most heartily commend to all my readers the three volumes by Seiss, entitled, "Lectures on the Apocalypse," from which I have drawn a number of extracts for this book. It may be safest to consider the woman the church of all ages and sects. The man child is the body of rapture saints. (a) They are caught up to heaven; (b) they are the product of the church, they come out of it, but do not include it. The woman was left behind, while the child was caught up. So the bulk of the professing church will be excluded from the marriage

of the Lamb, while the holy ones, the church within the church, arise to meet the Lord.

(39) What is meant by the man of sin (2 Thess. 2:3)?

The "Antichrist," the same as the Beast mentioned in Revelation.

(40) What is meant by the carcass? (Matt. 24:28).

It refers to the Lord Jesus. He simply uses the illustration that as the eagles gather about the dead body, so His people will gather together unto Him who was slain for them, and by whose death they obtained life.

(41) When is the war of Armageddon; is it before the coming of Christ, or after?

There seem to be two of these battles, one of which occurs in the tribulation just before the appearing of Christ (Rev. 16:14-16).

In this, it is thought the Russians will play a large part. (See 38th chapter of Ezekiel).

After the Millennium, the Devil instigates a rebellion among the multitudes of Gog and Magog, which is terminated by the fires of heaven (Rev. 20:8,9).

(42) Are there any signs of the nations getting ready for that war?

All nations are loaded down with armies and navies, equipped with the most improved weapons of destruction, while the most terrific implements of warfare are being continually added to the armaments of the world.

(43) What will be going on upon earth while the righteous are with the Lord in the air during the Rapture?

Wars, pestilences, famines, plagues, and all the conceivable and inconceivable horrors of the great tribulation. The Rapture and the Tribulation will evidently occupy the same period of time. As the "beast" reigns for three and one-half years, this will no doubt be the duration of both.

(44) Will the new heaven and the new earth be created before the appearing of Christ?

No, they come at the end of the thousand years (Rev. 20 and 21).

(45) How is it the wicked shall be destroyed at His coming, and yet, "A nation shall be born in a day," and "all shall know Him from the least to the greatest?" If they are to be destroyed, how can they be saved? If saved, will it be by faith or by sight?

While the destruction will be great, it will not be universal. Many will live through the tribulation. I am inclined to the opinion that those who had the light and rejected it, will all perish; while the Jews and the heathen nations, together with those in so-called Christian lands who have not had the opportunities of salvation, will live to the end of the "indignation" and will serve the Lord.

"All shall know" Him, from the least to the greatest, has special reference to the Jews, to whom the word was spoken by Jeremiah. At the same time, the bulk of the heathen nations will also be converted, but some of them will yield only a feigned obedience (Psa. 18:44, margin).

You quote, "A nation shall be born in a day," and in this you follow many writers, but I know of no scripture that teaches it. Isaiah (66:8) asks,

“Shall a nation be born at once?” I have often seen the quotation you make, and think I have, in other years, used it myself, but I know of no scripture for it. Those who are saved at all, are saved by faith (Acts 16:31; Rom. 5:1,2; Heb. 11:6; Eph. 2:8).

(46) Will the Bride of Christ be constituted only of the entirely sanctified?

I think so. Ephesians (5:22-32) gives the picture of the sanctified church as the Bride of Christ.

(47) Are the wise Virgins the bride?

Virgins are generally the attendants upon the bride, the maids-in-waiting. Yet, if it be thus, no description is given of the bride in that picture. Still it may be true. It is not necessary in the picture of the Virgins that a description of the bride should appear. A study of Revelation and 1 Cor. 15 (20-24) we find that the first resurrection is broken into bands, regiments and companies. The bride may have gone forth to meet her Lord before the virgins. I do not know as to this; it is a mere suggestion.

(48) Please explain the meaning of Matt. 10:23.

(a) It may have reference to the transfiguration, which was plainly given as a sample of the Master's coming. (b) Or it may mean that the cities of Israel have not all yet received the word, because Israel includes the Ten Tribes, which were scattered. The persecutions also drove the disciples in an early day from Judea. In this event our Lord will come before the last of the cities of Israel receive the gospel.

(49) Explain “This generation shall not pass till all these things be fulfilled” (Matt. 24:34).

The word generation is from *genea*, which means race or nation. It implies that the Jews will abide as a distinct people, will not lose their racial identity.

(50) Explain Matt. 24:15. The abomination of desolation, etc.

(a) It may mean the overthrow of Jerusalem and the temple by the Roman armies, or (b) the sack and destruction of the city by the Ottoman forces. It is said that when the city was captured by the Turks in 637, the priest ran crying, "Behold the abomination of desolation spoken of Daniel the prophet." (c) It may refer to the appearing of the Antichrist, who shall sit in the temple of God, showing himself off as God. Personally, I am inclined to the opinion that it covers all these three points. That it refers to the whole period of the desolation of the temple which will terminate in the blasphemous performances of the man of sin, the Antichrist.

(51) Will children born during the Millennium die after they get saved?

Yes. While life will be greatly lengthened, even as in the days of the Patriarchs, still men will be subject to death (Isa. 65:20).

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The following questions are from Walter C. Brand, editor of the *Pentecost*. He is a strong writer, and his paper is very readable. We trust our answers will be helpful to our dear brother, as well as to our other readers:

(52) (1) Explain 2 Thess. 1:7-10. If Christ is to reign one thousand years, what is the flaming fire in which He is revealed at His appearing?

(a) It refers to the tribulation, which is a very fiery period to those who have proven themselves enemies to Christ; not so much perhaps to the heathen nations, as to those who despise Christ and trample His grace under foot in gospel lands.

(b) It also refers to the whole Millennial dispensation, which is a period of ruling nations with a rod of iron, by punishment for sin, as well as rewards for righteousness. (See Zech. 14:12-18).

(53) (2) In John 6 Jesus states that He will raise believers at "the last day." How will you reconcile this with the statement that the holy are raised one thousand years before the wicked, who are themselves raised at the last day?

The term "last day" covers the whole period of one thousand years, as Peter explicitly states (2 Pet. 3:7,8); here he speaks of the judgment day, and definitely informs us that it will cover a thousand years. In it all are raised, the holy at its beginning, the unholy at its close.

(54) (3) Are we not taught in Romans (2:12-16), and in 1 Corinthians (4:5), that Christ will judge all men when He comes; will it not include the wicked as well as the righteous?

Certainly, as we have shown time and again, the whole millennial period is a judgment day; but at its beginning the righteous are raised and placed by the Master over the nations (Dan. 2:44; 7:18, 27; Luke 19:16-19). The saints on their thrones will execute judgment over the world, acting as

superintendents of the nations (1 Cor. 6:2), and thus the living will be judged. It takes the thousand years to finish this work. The setting in order of the living nations, after which the rest of the dead are raised and judged, as plainly shown in Rev. 20. It is all connected with our Lord's return, but requires time.

(55) (4) The Mosaic covenant has passed away, that the covenant of Jesus Christ may supersede it, being sealed with His own blood. If this be perfect, what need have we of the Millennial dispensation?

The present covenant is for the individual, securing his sanctification. The church is composed, as we have shown elsewhere, of all those who are called out, as the name *ecclesia* implies, but if they are called out, there must be a body left behind. As this is the age of individual redemption, the Millennial era will be of one national redemption. Then nations will be saved as individuals are now.

(56) (5) Have we the right to quote Acts 15:17 as referring to the Lord's future coming? Does it not apply to the present dispensation rather than the next?

It certainly does not refer to the present dispensation exclusively. It can only find its perfect fulfillment when Jesus comes again.

(a) At present we are in the period known as "the times of the Gentiles." It is the day of their election. (b) *After* this, the Lord promises to "return." He could not be said to *return* except He had been here once before; hence it refers necessarily to His second coming. (c) At this second

visit to earth He is to "build again the tabernacle of David," which is now in ruins.

Thus we see that the prophet has special reference to the time when Israel will be restored, but Jesus shows explicitly that Jerusalem shall be trodden down by the Gentiles throughout this dispensation, and until His coming again (Luke 21: 24-27). Paul teaches the same, that all Israel shall be saved by the Deliverer who comes out of Zion. He also shows that the time of Israel's restoration is the day of fullness of life to the nations (Rom. 11:12-26). Formerly Christ came out of Israel to the nations, but now the case is reversed, and He comes "out of Zion," the church, to turn away ungodliness from Jacob. (d) But the residue of men do not seek the Lord until the tabernacle of David is restored. Put all these facts together, and we have a positive demonstration that the passage in Acts refers to the second coming of our Lord. But these words agree perfectly with those of Peter (Acts 3:19-21), where he shows that the day of "the restoration of all things" is when Jesus returns from the heavens, where He abides till this time of restitution. "Whom the heaven must receive till the time of restitution."

(57) (6) How can Matt. 13:40-43, 47-50 be harmonized with the idea that Christ will come and reward His saints before He comes to judge the wicked?

We have shown time and again that Christ will judge men at His appearing, and will use His saints who are raised at His *parousia* as judges, but we would like for the questioner to try to reconcile

this scripture with post-millennialism. There is positive proof in the Bible that Christ shall have dominion over the whole earth (Psa. 72:8; Isa. 11: 6-9). During this blessed period the nations shall learn war no more, but there shall be universal peace (Isa. 2:2-4), and all shall know the Lord, from the least to the greatest. Now, from the passage under consideration, we have positive proof that the tares will continue to the end of this age, hence the good time described by the prophets must necessarily lie beyond the appearing of Christ, and after the separation of the tares from the wheat. It is, therefore, utterly impossible to reconcile the teachings of post-millennialism with this plain passage of God's Word.

(58) (7) Would it not be best for us to use all our time and strength in spreading holiness rather than post or pre-millennial theories?

Your question reminds me much of some raised in other quarters. Men are continually asking, Had we not better be trying to get sinners converted than teaching a theory of sanctification? But we know that false theories of conversion will leave men in their sins, and unsound views of sanctification will hinder the realization of the experience. In like manner, error as to the coming of Christ will hinder the looking for Him and the longing desire to welcome Him. As we have shown in our chapters on "The Coming and Other Doctrines," and "The Coming and Holiness," there is no truth more calculated to promote vital piety and further the work of full salvation, than what Paul is

pleased to call "The blessed hope of His glorious appearing" (Titus 2:13).

This great apostle also bade his converts comfort one another with this gracious doctrine (1 Thess. 4:18), and our Lord set His return as the goal of our preparation and hope (Mark 13:32-37; Luke 12:35-40; 21:27,28).

From my friend, O. E. Laird, of Mt. Vernon, Ill., comes a typewritten letter of four pages, setting forth objections to the views advocated by myself. I have no space to print his letter in full, but will, as carefully as possible, give the gist of his objections—for such they are rather than questions.

(59) (1) The doctrine is un-Methodistic.

I shall not enter into this objection here, since the next writer has made it his strong point, at which place I will give it proper attention.

(60) (2) It is not in accordance with the teachings of the general church—witness the Apostles' Creed. "Thence He shall come to judge the quick and the dead," He further adds that "Chiliasm was never taught in the church to any great extent, and perhaps not at all until nearly a thousand years after Christ." (a) I have shown over and over again that the millennial era is simply a period of judgment. That it is the time in which Christ is judging the living nations, and that at its close He will raise and judge the dead. Hence, the extract from the Apostles' Creed is not in any way at variance with the position set forth in these pages. (b) For Brother Laird, who is a man of education and reading, to assert that Christ's personal reign on

earth was not taught at all for the first thousand years of the Christian era, is indeed remarkable. On the other hand, no doctrine was taught at variance with it, until far into the third century.

Mosheim confesses that it was the doctrine of the early church for the first three centuries. Barnabas, Clement, Papias, Lactantius, in fact all the fathers of the early church, were a unit upon this question, until the days of Origen, who was a visionary, and erratic character, esteemed unsound, and whose views of a spiritual Millennium were combatted by Nepos, Bishop of Alexandria, and other fathers of the church. The reign of the church, rather than the personal Christ, is an invention of Romanism, and is on a par with her doctrine of the infallibility of the Popes. "Papias, Justin Martyr, Irenæus and Cyprian, among the earliest fathers, all held the doctrine of a millennial kingdom on earth; not till millennial views degenerated into a gross carnalism was this doctrine abandoned" (Jamieson, Faussett & Brown, on Rev. 20:3).

Whitby, an English writer, espoused the idea of a Spiritual Millennium to be brought about by the triumph of the Gospel. He lived only a little more than two centuries since, and was the father of this error among Protestants.

(61) (3) "The theory of a general apostasy, necessitated by this doctrine, is so false that it seems remarkable that any Christian man could be tricked into believing it."

This is a remarkable utterance. Over against it we will place another written by Saint Paul. The

reader may judge for himself as to which is the better authority, Paul, the apostle to the Gentiles, or O. E. Laird, of Illinois:

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition” (2 Thess. 2:3).

(a) There has already been one great Apostasy, that of the Middle Ages. (b) In the epistles to the seven churches, the last of them is the Laodicean, which is a lukewarm, sickening thing that God spues from His mouth. There has been one falling away, and there may be another.

As I have shown elsewhere, I assume no obligation to prove the world worse than hitherto, but that it is far from an ideal condition is easily seen by any one not blind.

(62) (4) “There is absolutely no scriptural foundation for pre-millennial teachings. All its support comes from the prophetic books, and that by a literal interpretation that is not warranted.”

(a) To assert that pre-millennial teachings have no warrant in Scripture is easier than to prove it. It is simply *auipse dixit* of my friend. I may possibly be excused for differing with him, and in proof of my position, submit him this book. (b) By what authority will he set aside the prophetic writings? Have they no inspiration? Are they not the voice of God? Christ came to fulfill the Law and the Prophets (Matt. 5:17). It would seem that He ranks the Prophets with the Law. Peter tells us that all the prophets have spoken concerning the restoration of all things. But according to Brother Laird, their utterances are not supposed

to have authority. Then why were they written? What do they mean? If they cannot be taken on their face value, who will give us a standard by which we may read them profitably? They either mean what they say, or they mean something else. Christ believed them, so did His apostles. He himself was born at the time and place predicted by them. Various incidents in His life of humiliation were foretold hundreds of years before His first appearance. He was to be born in Bethlehem of a virgin, to come out of Egypt, to be called a Nazarene, to be despised and rejected of men, to be sold for thirty pieces of silver, to make His grave with the rich, etc.

The Jews, like my friend Laird, have spiritualized all these things, until the Christ of the prophets has not been accepted by them as the Messiah of their hopes. Let us beware, lest we make as grave errors respecting His return as they have concerning His first coming. Our spiritualizing of the prophets may lead us into as great errors as theirs have led them.

(63) (5) By the parable of the tares (Matt. 13) we see that sin is to continue to the time of judgment, hence, there can be no intervening millennium.

Exactly. And here is where post-millennialism breaks down. It teaches a millennium in the present dispensation through gospel agencies, but the parable of the tares shows that such cannot be. If Christ is ever to have dominion over all nations, languages, tongues and peoples (Daniel 7:13), it must of necessity be after the end of this dispensa-

tion, since the tares continue until the coming of Christ.

I am much obliged to Brother Laird for the introduction of a point so utterly ruinous to his post-millennial vagaries.

(64) (6) "There is to be no personal reign of Christ on earth."

So says O. E. Laird.

For answer, I quote a man whose authority was recognized by Christ and His apostles. "The Lord shall be King over all the earth" (Zech. 14:9). John heard voices from heaven saying: "The kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever." The blood-washed were also heard crying, "We shall reign on the earth" (Rev. 5:10). They do not reign alone, but "with Him" (Rev. 20:4-6).

My Brother may be an authority on some questions; but somehow, I feel that those whom I have just quoted outrank him touching the kingdom of our Lord.

(65) (7) Christ said: "My kingdom is not of this world" (John 18:36).

To be sure; but that does not argue that it shall not extend over this world; on the other hand, the scriptures assert positively that it shall.

The Greek word translated "of" is *ek*, and means out of, or from; hence His meaning is, that the kingdom is not of earthly origin, that it was not born of the world, it did not originate here, but was imported from the skies. If it were of the earth, it would be earthly, but being divine, it is heavenly, spiritual, and eternal: and by it, He shall have

dominion and reign over the earth. All this occurs when He comes in the clouds, as shown in Luke, Daniel and elsewhere.

(66) (8) "If the prophecies count for anything, they go to prove that the kingdom of Christ shall fill the whole earth."

To be sure; this is the point we have been making, and by the parable of the tares and the dragnet, we learn distinctly that this result is not obtained in this dispensation, in which the tares prosper as the wheat, being only destroyed at the end of this age. Hence, the perfect reign must come in the next dispensation, and my point is established, and post-millennialism is weighed and found wanting.

(67) (9) "If Christ is to return and set up a material kingdom, then the Holy Ghost must be taken away" (John 16:7).

This does not follow by any means; while eighteen centuries ago it was necessary that Christ should depart that the Comforter might come, yet this in no wise proves that the Comforter must depart that Christ might return. On the other hand, the Scriptures teach expressly that when Christ returns, and the Jews are restored, the Spirit will be poured out on the people in abundant measure.

(68) (10) "The important point is not so much *when* He will come as the *Imminency* of that coming." I am very glad, my dear brother, you have found the truth, and surrendered the post-millennial error. If the Lord's return is "Imminent" we should be looking for Him daily, the glorious event

may happen to-night, for that is the meaning of the term imminent. Post-millennialism puts off the coming of Christ until the world shall have been converted by the preaching of the gospel, but you have it down correctly that His coming is Imminent, and hence have acknowledged the fallacy of post-millennialism. From the preceding notes I would call attention to the following facts: Brother Laird concludes, (a) That there is no dispensation beyond the present. (b) That the tares will continue to the end of this age. (c) Yet the kingdom shall fill the earth.

If any one knows how to reconcile these contradictions, he is at liberty to do so. For my part, I sum it all up in the words of Solomon, "The legs of the lame are not equal."

(69) I have a letter written by a well known Methodist preacher, who says: "When every one shall have the opportunity of hearing the gospel, and of accepting Jesus, that will be the beginning of the millennium. It may, and probably will, last a million years, the physical and human world growing more and more paradisiac and Christ-like all the time; and then, when the knowledge of the Lord fills the earth, the end will come. Jesus will descend, the judgment will set, and all will receive reward or punishment according to infallible justice. These are my views, without mentioning the scripture on which I base them."

This is from a letter to a friend of mine. It was written by Rev. C. O. Jones, dated Bristol, Tenn., January 1, 1900. I am not surprised that the good brother did not give the scriptures upon which he

bases his million-year theory. The probability is, he never will.

It is hard to bring people who have adopted false theories together. Brother Jones thinks the coming of Christ something more than a million years ahead, whereas brother Laird, who claims to be, but is not, a post-millennialist, thinks the advent Imminent.*

My friend and brother, C. C. Cary, of Georgia, busies himself in antagonizing the pre-millennial coming of our Lord. He writes quite frequently for the papers, and this question draws out his keenest thrusts. Knowing and loving him, I take the liberty of dealing with the position assumed by him.

From a letter to the writer, dated January 15, 1901, I make the following extracts:

(70) (1) "I am quite sure you would never convince me of the scripturalness of pre-millennialism. My views of almost a lifetime, formed from imbibing Methodist doctrine, would have to be so com-

* I say he is not a post-millennialist advisedly. The "millennium" is a period of a thousand years, during which Satan is bound, and in which time the world is at least comparatively good. "Post" means after. "Imminent" means that a thing may happen at once. Now, if the coming of Christ is "imminent," we may be expecting it daily. But if post-millennialism be true, we know that at least a thousand years, and probably many thousands, must pass first. If imminent it cannot be post-millennial, and if post-millennial it cannot be imminent. The positions are necessarily and essentially contradictory. I believe my Lord's coming imminent, and hence I vigorously and consistently antagonize the contrary teaching.

pletely revolutionized that it is almost unthinkable at this time of life."

(a) The Christian's experience should be always progressing, his hold upon God should become firmer; but his opinions should be held subject to further light from God's Word. No man's mere opinions should be allowed to crystallize.

(b) Brother Cary's case seems hopeless, from the simple fact that he will not even entertain an inquiry. I hope I may never reach this condition on any mere "view" of a doctrine taught in God's Word.

(71) (2) "Your views of certain scriptures are so widely apart from mine, and the Standard Commentators, that I could not possibly revolutionize my opinions, and undertake to read God's word as you do."

(a) As to the commentaries, I seldom consult them. This may be wise, or it may be otherwise, but I prefer the Bible to them.

(b) As to God's word, my rule in reading it is with prayer, and an open heart, to seek simply to know the mind of the Spirit. I accept all of it as literal, except those parts in which, from the language, or by the connection, a symbolic or spiritual meaning is manifest.

If Brother Cary cannot read the Bible as I do, I have no fault to find with him, but still I must insist that we should read it for information, and not to establish preconceived opinions.

(72) (3) "If I were to entertain the question of accepting this view of our Lord's coming, which I now believe to be *serious error*, it would put me in

the attitude of saying practically that I believe the Methodist Church has been in error on this question in teaching, as she does, that Christ will come at the end of the world to judge the quick and the dead, and not a thousand years before the end. This I am not prepared to do, for I cannot yet put myself in direct antagonism to what Methodism plainly teaches on the second coming, and say that this grand Church in which I was born, born again, and raised, is in such grave error as you place it by your advocacy of pre-millennialism.... Not until recent years did I ever hear of a Methodist preacher advocating any other doctrine than that Christ would come at the end of the world, and *then and there, immediately*, would hold the great assize. Nor did I ever hear of two *resurrections*, or of *Christ's reigning* on earth a thousand years before the end.... You ought to say to the public that your church teaches post-millennialism, and that you differ with it upon this doctrine."

"If I were to say that I now thought my church wrong upon this doctrine, after teaching it one hundred and fifty years, then the next question would be, Why is not Methodism wrong upon some other of her doctrines?"

This is a remarkable document. I never knew before that Methodism was infallible. I thought the Pope held a monopoly on this line, but if Brother Cary is correct, no man has a right to differ with the teachings of Methodism, for they are essentially, absolutely and in detail, to be received as of inspired authority and divine origin.

I have been a Methodist preacher for twenty-five

years, nearly as long as my good brother, but this is a little too much for me. As much as I love my church, I have not sold out soul, body, conscience, mind and "all the appurtenances thereunto belonging" to Methodism. I believe its teachings in the main to be correct; to my mind it presents the simplest, most scriptural body of doctrines, and, withal, the best polity, to be found. But I also remember that no church or preacher has any right to lord it over the consciences of men (1 Pet. 5:2-4). This is the curse of Romanism. Whenever the Word of God is set aside as the only standard of authority in doctrine, and the church assumes this prerogative, at once we are making headway rapidly for the dark ages.

If a Methodist cannot think or read the Bible without consulting his creeds, confessions and "standards," neither can the Presbyterian; in like manner, the Baptist must inquire of his church fathers, the Episcopalian of his bishop, the Romanist of his priest; each must first know what is the standard of faith and doctrine. By this rule you have many standards, and yet no real source of inspiration, no actual standard of doctrine from which there is no appeal. But Methodism does not ask such blind adherence; she does not put her children in Bro. Cary's strait-jacket; she claims no inspiration, and presents no higher source of faith or doctrine than the canon of sacred Scripture.

In our fifth Article of Faith we read: "The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be

proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

(b) But does Methodism teach post-millennialism? This I exceedingly doubt. In our standards of doctrine there is no explicit utterance to that effect.

I am well aware that in the ritual of baptism we read that Christ "shall come again, at the end of the world to judge the quick and the dead." But this I also teach, if we construe the term "world" as it frequently occurs in our English Bible.

The return of Christ is at the end of the period, and the judgment begins with the quick, that is, the living, continuing for a period of one thousand years. This is followed by the judgment of the dead. For first the "quick," then the "dead" are judged.

It may be a preponderance of Methodist preachers are post-millennialists, but this proves nothing, since we are, none of us, beyond the possibility of error. It is a well-known fact that the majority of Methodist preachers are not true to the doctrine of their church on the subject of sanctification. While the church is not specifically committed to post-millennial teachings, it is clearly so committed to the second blessing view of entire sanctification. Yet many of its preachers reserve the right to repudiate its distinct teachings on holiness.

Mr. Wesley gave some very clear and pointed endorsements of what is known as pre-millennialism.

Tyerman in his *Life of Wesley* shows conclusively that the Founder of Methodism was a be-

liever in pre-millennial teaching, that he strongly commended a book by Rev. Thos. Hartley, entitled, "Paradise Restored." Of it Tyerman says:

"It is, by far, the most sober, sensible, scriptural and learned work on the millennium that it has been our lot to read. He professes to show 'the great importance of the doctrine of Christ's glorious reign on earth with his saints;' and maintains that 'it is typified in many of the Levitical institutes; was foretold and described in numberless places by the inspired prophets; was made the subject of many precious promises in the gospel; was delineated in the Revelation of St. John; and was received as an apostolical doctrine by the primitive Christians, according to the testimony of several of the ancient fathers,' as Barnabas, Herman, Justin Martyr, Irenæus, Tertullian, and Lactantius. He further argues that the doctrine received the sanction of the Council of Nice, called by Constantine the Great, and composed of bishops from all parts of the Christian world; and that it is embodied in the Catechism of King Edward VI., which was revised by the English bishops and published by royal authority, in the last year of King Edward's reign.

"His arguments, to illustrate the importance of the doctrine, are, to say the least, exceedingly ingenious and able."

Hartley's creed as condensed by the author of Wesley's Life is: "1. Christ will come a second time, and will set up a kingdom, and *visibly* reign on the earth for a thousand years. 2. During this reign, His saints will be raised and restored to the

perfection of the first man, Adam; and earth, all over, will be made a copy of the primeval paradise. 3. During this millenarian theocracy, saints will flourish, and sinners be in absolute subjection; hostility and discord will cease, and all things harmonize in unity and peace. 4. Some of the saints will be crowned and sit on thrones; some be set over ten cities, and some over five; some will sit at table with Christ, and others serve; some follow Him whithersoever He goes, and others come periodically to worship in His presence."

"These are a few of the salient points of Mr. Hartley's learned and able book. Why are they enumerated here? *Because, in substance, they were held by Wesley. Wesley read the book, and read it with approbation. He writes to the author: 'Your book on the Millennium was lately put into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine: of which I cannot entertain the least doubt, as long as I believe the Bible.'*"

Tyerman adds: "With such a statement, in reference to such a book, there can be no doubt that Wesley, like his father before him, was a Millenarian, a believer in the second advent of Christ, to *reign on earth*, visibly and gloriously for a thousand years."

"In his letter to Dr. Middleton (1749), he refers to the creed of Justin Martyr, namely, that, at Christ's second coming, the martyrs will be raised, and, for a thousand years, will reign with Christ in Jerusalem, which will then be rebuilt and enlarged, and richly adorned, according to the prophets (Isaiah

lxv.); and that, at the end of the thousand years, there will be a universal resurrection, in order to the final judgment. These were the views of Justin Martyr; views which Wesley says Justin deduced from the prophets and the apostles, and which were also adopted by the fathers of the second and third centuries. In fact, 'to say that they believed this, was neither more nor less than to say, they believed the Bible.' "

There appeared also an article in Wesley's *Arminian Magazine*, in 1784, page 154, on "The Renovation of All Things." Here it is set forth that, "according to prophetic promises, there will be a middle period between the present pollution, corruption, and degradation of the earth, 'and that of a total, universal restoration of all things in a purely angelical, celestial, ethereal state;' and, in this middle period, 'between these two extremes,' the earth will be restored to its 'paradisaical state,' and be 'renewed in its primitive lustre and beauty.' "

Sometimes Mr. Wesley seemed to contradict his own utterances, and yet these are unmistakably premillennial as given above.

From the Methodist Hymn-book I present some verses from Charles Wesley, which are distinctly pre-millennial. These show Charles W.'s view, and if not in harmony with the teachings of Methodism what are they doing in the Hymn-book? Can Bro. Cary explain?

1 Lo! He comes, with clouds descending,
Once for favored sinners slain!
Thousand thousand saints attending,
Swell the triumph of His train!
Hallelujah!
GOD APPEARS ON EARTH TO REIGN.

2 Every eye shall now behold Him
Robed in dreadful majesty;
Those who set at naught and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing,
Shall the true Messiah see.

3 Yea, Amen! let all adore thee,
High on thy eternal throne!
Saviour, take the power and glory,
Claim the kingdom for thine own!
Jah! Jehovah!
Everlasting God, come down!

Now, since there is no definite utterance from my church upon this question, supported as I am by both the Wesleys and the Hymn book, and with the Word of God overwhelmingly on my side, I propose to stand for this truth whatever may be the views of my dear brother Cary, or any other brethren.

(c) Brother Cary invites me to publish to the world that I differ with my church. This I cannot do, as he is evidently as much at variance with Methodism upon this subject as I, probably more.

(d) "I never heard of two resurrections, or Christ's reigning on earth a thousand years."

Pity you have not read the 20th chapter of Revelation; also Isaiah 32:1; Zech. 14:9; Luke 1:32, together with other innumerable scriptures. That beautiful emblem of our Lord's passion which we

celebrate in the broken bread, and the fruit of the vine, points forward the faith of His trusting child to His coming (1 Cor. 11:26), when the kingdom shall be established (Luke 21:31).

Trusting our dear brother will receive greater light from the precious truth of our Lord's coming and kingdom, and that this book may be a blessing to all its readers, and that they, with him and the writer, may be prepared to greet our descending Lord with shouts of welcome, we bid you, one and all, a loving farewell.

Appendix A.

In a camp-meeting which I conducted in Florida in the fall of 1899, Rev. J. C. Green was present, and publicly announced himself a convert to the views which were there presented. After the meeting, however, he repudiated the doctrine of the near coming of Christ, and shortly after preached a sermon before his District Conference in which I was made the target of his criticisms. The sermon was published, by request of the Conference, in the *Florida Christian Advocate*, and also in tract form. I do not feel that the production merits a reply, but because of the Conference endorsement, and the further fact, that space was given it in the official organ of our church for that State, I feel that some reply in these pages may not be inappropriate.

1. The brother misrepresents me, unintentionally, of course, but nevertheless it puts me in a false attitude. He has me saying: "Jesus was a failure; Pentecost was a failure; Christianity is merely nominal, all is failure." Instead, I said that man is a failure under every dispensation, up to, and including, the present. This I have abundantly proven in these pages. Christ is no failure, for He shall in due time subdue the world, and have dominion over all lands. But the time of His reign is not yet. Satan is "the god of this age," as testified by Paul.

2. Bro. Green says: "The Spirit's dispensation is to last forever. This is fundamental, nothing can change it." If he means by the dispensation of the Spirit that the Christian Era, that in which we now are, is to last forever, I deny, and demand the proof. On the other hand, the Bible speaks constantly of the "end of the age;" references having been given in this book I need not repeat them. I, however, believe that the Spirit will abide through the Millennial dispensation, and in the new earth forever.

3. Here is a remarkable utterance from Bro. Green concerning the position advanced by myself. "It is a pessimistic theory, rests entirely upon interpretations which controvert the absolute knowledge and justice of God, for it dethrones both the necessity and efficiency of the divine Sacrifice; it robs the apostolic commission of its Rock Foundation, 'Lo, I am with you,' and falsifies the prevailing doctrines of near two thousand years. It robs Pentecost, the promise of the Father, of its power, and Jesus of his truth."

This is a very strong indictment. The brother does not hesitate to make bold charges. Can he sustain them? I deny. While I am no blind optimist, I am no pessimist. Though the picture is dark (Matt. 24; 2 Tim. 3:1-5; 1 Tim. 4:1-3). Yet it is lightened with the blessed prospect of the approaching King and kingdom.

He is wide of the mark when he says that premillennialism controverts the absolute knowledge and justice of God. There is no reason for such charge. God knows all things, and will bring in

everlasting justice. There is no connection between the subject in hand and the charge. Instead of it robbing the divine Sacrifice of its efficiency, it crowns Christ the absolute Sovereign of this and all worlds. He declares that I "rob Jesus of his truth." On the other hand, he positively denies the unequivocal assertions of Holy Writ. For the Bible does teach plainly and constantly that the world is wicked, and will continue so until the return of Christ; that He will find the world steeped in sin, under the dominion of Antichrist, and living as in the days of Noe and Lot. Instead of this "falsifying the prevailing doctrines of two thousand years," it is simply a revival of the primitive faith, whereas, Bro. Green's post-millennial teaching is the invention of the heretic Origen and the faith of a fallen ecclesiasticism. Romanism is very fond of post-millennial teaching.

4. Listen at this, "Jesus says this dispensation will last forever." Where? I call for the proof text. He does not say so in Matt. 13:39,40; 24:3, and other places where the "end of the age" is spoken of. He makes no such statement in the New Testament. How a man who boasts of sixty years of Bible study can make such unfounded assertions is remarkable.

5. "Our friends not seeing the rapid progress in the conversion of the world, which their ardent spirits desire, have invented a compulsory theory—a sight theory to force a speedy subjugation, by substituting an incarnate ruler; one who will more literally rule 'with a rod of iron.'"

Who does he think invented this theory? The

angel said that Jesus should "sit on the throne of His Father David;" the Psalmist declared that He should "rule with a rod of iron;" John said that "every eye shall see Him;" Jesus Himself promised thrones to His disciples, and rulership over the twelve tribes of Israel; Daniel said the saints should possess the Kingdom, while Paul asserted that they should judge the world; John declares they shall reign "with Him," and the saints from heaven respond "on the earth." So it is simply Green against Christ and the "holy men of old," who spake as they were moved by the Holy Ghost.

6. "The prevailing doctrine for nearly two thousand years has been holiness to the Lord."

Brother, you have surely been more fortunate than I, if you have found this blessed truth so general as to truly call it the *prevailing doctrine*. I find it too generally the discredited doctrine, labeled "fanaticism," but when Jesus appears in the clouds and becomes king over all the earth, then "holiness to the Lord" will be on "the bells of the horses." (See Zech. 14:5,9,14.)

7. Bro. Green harps on Millerism. He strives to involve all who believe the coming of our Lord to be near in the errors of Miller, who was no doubt a good man, but made the mistake of setting an exact date for the second advent. Of course this was a blunder; but many good men have likewise erred, not simply on this question, but on others. Our Brother's position might be stated somewhat as follows: Miller was an adventist. Miller was a crank. Therefore all adventists are cranks. Conclusive is it? Then I will give you another syllo-

gism. How will this do? Miller was a Christian. Miller was a crank. Therefore all Christians are cranks. Or, try another. Miller was a white man. Miller was a fanatic. Therefore all white men are fanatics. Such is the sum of Bro. Green's wonderful logic.

The devil likes to spoil truth. If Christianity could have been wrecked by the blunders of its adherents, it would have "gone the way of all the earth" long ago. We believe ardently that our Lord's return is near, but we have no dates to suggest.

8. "Sight is compulsion and destroys free agency." Then there were no free agents among the throngs who followed Jesus when on earth eighteen hundred years ago. Multitudes saw him. "Sight is compulsion." Therefore multitudes were compelled. "Sight destroys free agency." Thousands saw him. Therefore the free agency of thousands was destroyed. Absurdity gone to seed!

"'But,' says Bro. Pickett, 'sight does not interfere with faith, it did not when he was here, they believed on him then.' This the Bible does not warrant."

Let us consult the Word, "Many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World" (John 4:41,42). The blind man saw Jesus and believed (John 9:35-38).

8. "The reign of Jesus is by the Holy Spirit, and He is now reigning with a sharp sword in His

mouth; even sharper than any two-edged sword; He is ruling to-day with a rod of iron.... Yes, He is now reigning on the only throne on which He will ever sit."

If so, why is Satan called the "god of this world," and "the prince of this world?" If so, why are there so many saloons, and gambling hells? Why is there so much of war, of profanity, of lust, of unbelief, of infidelity, of wickedness? It seems strange if Christ is ruling with authority and power in the earth that He tolerates so much that is evidently infernal in origin and tendency. No, my brother, Christ is not reigning on earth yet, nor will He until He comes in the clouds of heaven. (See Dan. 7:13,14; Luke 21:27-31; Rev. 11:15-18.) Jesus speaks of the Son of man "in his day" (Luke 17:24). It is then that He lightens the world. From this we conclude that His day is not yet. This is the age of wickedness, the devil's day, and it is as though Jesus had said, My time is coming. And so it shall; but this is the age of darkness and of sin.

9. Our brother preaches that Christ will occupy the throne in heaven till the end of all things, and denies their being a first resurrection. Paul, on the other hand, teaches that at the coming of Christ those who are His will be raised, and it is after this that He puts down "all authority and power," even to the destruction of death (1 Cor. 15:24-28).

Bro. Green has it that all authority and power are exercised from the skies, that all enemies are overthrown while Christ is yet in heaven, but Paul

does not so state the case. He has Christ returning while the man of sin is yet antagonizing the work of God, and this son of perdition is to be destroyed according to the great apostle's teaching, by "the brightness of Christ's appearing" (2 Thess. 2:1-9). Now, it is evident that the man of sin, the Antichrist, continues until the advent. Hence, if all wickedness is to be overthrown and the Kingdom of Christ fill the world, it must of necessity occur at the King's glorious appearing. Those that are Christ's are raised from the dead at His coming (1 Cor. 15:23; 1 Thess. 4:17). These reign with Him on the earth (Rev. 20:4; 5:10). But Bro. Green does not seem to mind differing with Paul, John and Jesus, even as with me. He says that Christ "is now reigning on the only throne on which He will ever sit." But the angel announced that He would occupy the throne of David, and that surely cannot be located in heaven. Jeremiah also spoke of Jerusalem as the throne of the Lord (3-17). God declared by Hosea that Israel should be many days without a king, but should afterwards return and seek the Lord, and that He would raise up a king unto them, and this, we learn from the New Testament, is Jesus, "the King of the Jews."

10. The Brother speaks of a "reincarnation," as though pre-millennialists teach such. Not by any means. Jesus carried His glorified body to the skies and will return as He went. Hence, there is no necessity for reincarnating Divinity. He bears, even in heaven, the scars of Calvary, the same blessed body which slept in Joseph's tomb, and over which was written at His crucifixion "The

King of the Jews." And this shall be fully realized. Not only shall He be King of the Jews, but the King of all kings, and Lord of all the earth, when He comes in the clouds with power and great glory.

11. A climax of absurdities is reached in our Brother's efforts to discount the resurrection "from among the dead." He takes Colossians (3:1), "If ye be risen with Christ," as having the same meaning as the passage in Revelation concerning those who have part in the first resurrection. His language is, "These had never been dead physically, and yet they were risen, resurrected, regenerated, born again. In this connection, either of these terms might have been used, for the word which was used means in this place, exactly what all the others mean in like connection. Then, they were resurrected."

Speaking of those whom John saw (Rev. 20) he says: "We readily see that these had not passed through physical resurrection, for John only saw their souls." In error again. The words in Colossians 3:1 and Revelation 20:5 are *not* the same. John uses *anastasis*, which is the regular word for the resurrection of the dead. Thayer, in his Greek-English Lexicon, defining this word in this particular passage says: "It is a rising from the dead," such as "has come to pass as yet only in the case of Christ alone," but this "will be that of true Christians, and at the end of a thousand years will be followed by a second resurrection, that of all the rest of mankind."

Evidently the same kind of resurrection which is

accorded the saints at the coming of Christ will be extended to the balance of the dead at the end of the thousand years (Rev. 20:6,12), that is, both are physical. If it is only a spiritual resurrection in the one case, so it is in the other; and if figurative in either case, it must be so in both. But if the resurrection is real at the end of the thousand years, at the day of final judgment, so it must be real at the beginning of the thousand years. Now, the passage which he introduces from Colossians contains a word that is altogether different. It is *sunegertete*, which Thayer defines to mean "To raise up together from *moral death* (my italics) to a new and blessed life devoted to God." So we see that in the one case it is purely a moral resurrection, that is, a regeneration; but in the other, it is a bodily resurrection, a literal rising from the dead.

Bro. Green argues that "John saw only their souls." Elsewhere in this book we have treated the use of the word "souls" sufficiently. Suffice it to say here, that after he saw them in their disembodied state he positively asseverates that they had been beheaded for their testimony, but that they *lived*. Their souls were not dead on account of their being beheaded, for they had been risen with Christ (Col. 3:1), but simply their bodies had died.

Hence, when the apostle says that "they lived," we know the only meaning it can have is, they lived out of their death; that is, in the same sense in which they died, lived again, were raised from the dead. And this is the meaning of the word used by John, both in classic and New Testament use.

12. Absurdity piles on absurdity when our critic represents the great angel that seized Satan and bound him for a thousand years as being Christ, and the chain in his hand as being the gospel. He says, "It represents the Son of man with the gospel, in appearance like a chain, because it is a succession of revealed truths, which so perfectly connect together that they form an endless chain. These truths are 'the sword of the Spirit,' and make up the weapons always used by the Saviour when in contest with either Satan or the Pharisees. I therefore suggest that the Son of man is the angel and the gospel is the chain."

This is a new one on us. A new use of the gospel has been discovered. By it Satan is to be bound. Why not rather convert him, and be done with it? An imagination as fruitful as Bro. Green's should not stop at merely binding Beelzebub, but he should by all means carry on the conquest of the gospel till his Satanic Majesty is truly saved, and fully sanctified. If a man's imagination is to be allowed unlimited sway, he had as well use it for the conversion of Satan as on the interpretation of Scripture.

The plain record of John is, that he "saw an angel" descend out of heaven with the key of the abyss, and a great chain in his hand, and he laid hold on the dragon, and bound him and cast him into prison, that he should deceive the nations no more for a thousand years. The word rendered he "laid hold of" is *ekratesen*, which means to seize, or lay sudden hold of, as a sheriff would seize a criminal. This word is used in the record of the cap-

ture of Jesus by the mob (Matt. 26:50). It is said they "laid hands" on Jesus and seized Him. According to Bro. Green it simply means they preached the gospel to Him, and bound an endless chain of truth about Him!!! If the binding of Satan is simply the gospelizing of the old sinner, why should it lose its effect at the end of a thousand years? Does Bro. Green mean to assert that the serpent is truly saved for a millennium and then backslides again?

If the gospel is a "chain," how can it be a sword? If it is intended for the conversion of men only, and for antagonizing the devil, how can it chain him? The gospel is the power of God to the salvation of men, but it is scarcely intended to chain Satan.

13. But hear him further: "Is it unreasonable to interpret the resurrection to be a reforming of bodies out of the common elements of matter, and then spiritualizing, and translating them in like manner? May it be out of reason to conclude that the peaceful reign of a thousand years (a day for a year) is in order, that enough God-children will have lived to require all matter to compose the resurrected bodies, and that the stupendous climax may result of creating atoms out of nothing, worlds out of atoms, infusing the worlds with animal life and instinct, connecting Himself by breath with His noblest animal, turning all matter into that particular class of beings, and then spiritualizing the entire mass, that 'All creation shall with intelligence and adoration, Praise the Lord forever.'"

My! Not only has Bro. Green's gospel process

reached Satan, but it now actually transmutes all matter into spiritual intelligences! What has become of the rocks, the mountains, the rivers, the soil of earth, of all matter? Why, Bro. Green's gospel has etherealized it. It has turned into living intelligences and is round the throne praising God. So we understand now how it is that the first heaven and the first earth passed away. Pity Bro. Green was not born six thousand years ago.

14. "The reign of Saints began when the first son of Adam entered the first blood-washed mansion in glory." So they have been reigning all the centuries. Then why so much sin in the world, if the saints have been reigning through all the ages? Why have they tolerated such abounding wickedness? But Bro. Green would tell us their reign is in heaven. Then I suppose they will never reign on earth at all.

If the Kingdom is already in their possession, and its field is far away from this sin-cursed earth, then we need never look for their dominion on this planet.

I had thought to have noticed Bro. Green's treatment of Enoch, who has it that the old saint has turned into an angel, whose name is Gabriel, since he reached the upper world, but I suppose it is unnecessary. His absurdities are so numerous, his errors so manifest, his interpretations so fanciful, that the strange thing about it is that an intelligent body of Methodist preachers should have given it the sanction of their endorsement, by requesting its publication.

How the *Florida Christian Advocate* can give circulation to such inexcusable vagaries is past comprehension.

Bro. Green challenged me frequently last summer to answer him. Over-burdened with work, I refused to give time and strength to a reply. Now he has it. Peace to him, and to all who have fallen into his errors.

Appendix B.

The editor of the *Florida Christian Advocate* has been giving considerable attention during the past year to the subject of Christ's coming. In a recent editorial he makes some strange assertions. I boil down the teachings of his editorial as carefully as I can.

First, he tells us, "Too many have no other idea of Christ's coming than that of a visible appearance in His risen body.... But there is a better view, and we offer it now. That coming of our Lord, for which His people were commanded to watch after His ascension, could not have been His bodily coming, as we learn from the simple fact that the coming referred to was to be *watched for by them*. Can we suppose that Christ and His Apostles would set people to watching for an event that we know was then at least eighteen hundred years distant, and not to come while they were watching?

"The coming they were to watch for was five times spoken of as 'at hand.' St. James said, 'The coming of the Lord draweth near,' and Behold the Judge standeth before the door.... We cannot escape one of two alternative conclusions: Either the expectation referred to was a false one; or else Christ did come about that time. We must find scripture proof of the coming of Christ near that time, or we must admit that a false expectation was created and encouraged."

He quotes Matt. 16:28 and adds, "This clearly indicates two things: (1) That some would die before the coming referred to; and (2) that some would live on until that coming" . . .

"In Matt. 24:1-3, we read of Christ's predicting the destruction of the temple, and of His disciples asking Him, 'When shall these things be? and what shall be the sign of Thy coming and of the end of the world?' Here we have really but one question: The disciples ask for the time and the sign of Christ's coming to destroy the temple and terminate that age. They did not ask about the end of the *kosmos*, but of the *aionos*, the age in which they were living, the Jewish dispensation." For proof of his position he quotes Mark 13:4 and Luke 21:7, and adds: "So the question referred to the events connected with the downfall of Jerusalem and the Jewish nationality as affecting the Christian religion and church; and each of the first three evangelists represents Christ as saying that 'This generation shall not pass away till all be fulfilled.' The coming of Christ to judge the Jewish nation, to deliver His people from Jewish persecution and claims, to take away the theocratic kingdom from the Jews and to give it to His church, was a fact that took place before that generation passed away." . . .

He proceeded in the 25th chapter to speak of *His coming to judge the church*, . . . and represents that, as "after a long time," in contrast with the coming to judge Jerusalem before that generation passed away; and further, at the 31st verse He speaks of *His coming to judge all "nations."*

He further informs us that this "gradation of Christ's comings is strikingly borne out in the book of Revelation. The destruction of Jerusalem was past when that book was written, and therefore no mention is made in it of Christ's coming to judge the Jewish nation, but in the second and third chapters Christ's coming to His churches is six times definitely mentioned, and near the close of the book Christ's coming to judge the world.... So we see how the different comings of our Lord are graded: He came before John died to judge the Jewish people; He came to judge His own people; and He will come again to judge all nations, small and great, the living and the dead."

He refers to John 14:3; Matt. 28:20; Col. 1:27; Eph. 3:17, as embraced in the comings of Christ, and adds, "Now with this scriptural summary in view, we can readily see how our watching is affected. 1. We of this age have nothing to do with watching for Christ's coming to judge the Jewish nation, a coming which was at hand in the days of the apostles.... It is a past event. 2. The coming of Christ to judge all nations will take place after the millennium, as we learn in Rev. 20th chapter, and as the millennium is not yet come, we need not now be watching for the coming of Christ in visible manifestation as the Judge of all nations."

He argues, third, concerning providential and spiritual comings, comings in revivals and in chastening events and in the baptisms of the Holy Spirit, and "He comes at death to receive His own." "Here we have the right ground of Christian watching." "Some day or some night, He will

receive our spirits and we shall go home to our Father's house to behold His glory forever. Then let us watch, for the invisible all-glorious Lord is ever near."

Our dear Bro. Anderson is an old and honored minister of the Methodist Church. I have great respect for him, and would not like to appear severe in my criticisms of anything he may write. I am, however, in the interest of truth, disposed to puncture some of his propositions. He lays himself liable. By his method of interpretation the vagaries of Swedenborg, or the blasphemies and hollow mockeries of so-called Christian Science can be easily and fully sustained. If the plagues or the fierce onslaughts of a heathen army can be compared to the coming of the Divine, all-glorious Christ, the Son of God, the Son of man, then there is an end to all serious, intelligent interpretation of Scripture. The Christian Scientists tell us that there is no reality in matter, consequently none in pain. What you consider headache, earache, rheumatism, neuralgia, is all a thing of the imagination, and might be called a pleasant sensation, the best of health as truly as disease. In line with their method of interpretation comes our dear Brother, and when we read that "*the Son of man shall come*" he supposes that it may mean the ravages of the Roman army or the sufferings and death of people through disease, plague and starvation. Every time a Christian dies Bro. Anderson supposes that the Son of man has come.

Now let us look into the matter seriously. This title, "*the Son of man,*" was appropriated by our

Lord, for so He called Himself. He promised that "as" He went away, "so" He would return, and this is called in Scripture His *parousia*. It is also called His *epiphaneia*. Now these words have reference directly to a bodily presence, an individual personality, and not to a mere influence. There is nothing that can be called properly the coming, the *parousia*, or *epiphaneia*, of Christ but His personal, visible manifestation, either (a) to His church; or, (b) to the world. These words neither of them ever have their fulfillment in anything short of a bodily presence. Thayer in his Greek-English Lexicon defines *parousia*, first, "presence;" second, "the presence of one coming; hence, the coming, arrival, advent. In the New Testament, especially, the advent, that is the *future, visible, return from heaven of Jesus the Messiah, to raise the dead, hold the last judgment and to set up formally and gloriously the Kingdom of God.*" (My italics). Here he gives the references: Matt. 24:3; 1 Thess. 3:13; 4:15; 5:23; James 5:7. This is not only the definition of Thayer, but it is borne out by every other authority whom I have consulted on the subject. One eminent writer says: "*Parousia* is used twenty-four times in the Scriptures, and in every one of them denotes a literal *presence*—a personal advent." In other pages of this book I have shown where it is used and is applied to the arrival of Stephanus, Fortunatus, Achaicus and others. According to Bro. Anderson's method of interpretation Paul might have supposed all of these brethren to have arrived every time their names occurred to him, a simple thought of them might have justified him in

declaring their appearing, for so he has Jesus coming in revivals, spiritual manifestations, etc.

The word *epipheneia*, Thayer defines "an appearing, appearance." "In the New Testament the advent of Christ—not only that which has already taken place and by which his presence and power appear in the saving light he has shed upon mankind; but also that illustrious return from heaven to earth hereafter to occur." This word is used six times in the New Testament with reference to the coming of Christ, and in no case can it by any proper interpretation be applied to any other event than His visible, manifest return. Just so with *parousia*; the authorities bear out the idea that these words both refer to the proper return of the same personal Christ who went up to heaven in view of his disciples. The word commonly translated "coming" in passages concerning the advent of Christ is *erchomai* and its derivatives. Thayer defines it, "*to come; to come from one place into another*, and used both of persons arriving, and of those returning; used of the form in which Christ as the Divine Logos appeared among men; and of the return of Jesus hereafter from heaven in majesty."

Now how a man can apply all of these scriptures concerning the advent of the Son of man, the Lord Jesus Christ who went away to heaven, and especially when they contain words of such definite and unmistakable meaning, to a thousand and one other things which have no connection with His personality and individuality is beyond comprehension. As to John 14:3, where Jesus said, "I will come

again and receive you unto myself," does it not remind the reader of Matt. 24:30,31, at which place He speaks of coming in the clouds, and declares that at this time His angels shall gather together His elect unto Him? It also sounds like Paul's statement in 1 Thess. 4:17, where the Lord descends with a shout, and at the sound of His voice His holy ones from among both the living and the dead arise to meet Him, and thus is fulfilled His promise to "come again" and receive them unto Himself. There is not a passage in God's word in which it is said that when a man died Christ came for him. The only case that even resembles this thought is the record of the death of Lazarus, who was borne by the *angels* (not Christ) to Abraham's bosom.

The coming referred to in Luke is specific. It is not connected with the destruction of Jerusalem, which is described in verse 20 (of chapter 21), but the Master continues to descant upon the desolations of Jerusalem, and the treading down of the Jews, until He reaches the 24th verse. From this He passes to the signs on earth and in the heavens, and declares that "*Then* shall they see the Son of man coming in a cloud with power and great glory" (verse 27). Nothing is said about His coming in the destruction of Jerusalem, but that is fully described and past before the sign of the Son of man and His "coming" is announced.

Bro. Anderson says that the promised coming of Christ could not have been His personal visible appearing, "because it was to be watched for by them,"—the disciples and early Christians.

He asks if we suppose that Christ and His disciples would set people to watching for an event which could not happen for eighteen hundred years? In answer I say, Yes; and for two reasons: (1) As an incentive to holy living; (2) Because, whether we live or die, the coming of Christ is the goal of our hopes. Paul informs us that the crown of life is for those who "love his appearing." Hence, those who live godly lives with reference to His coming shall share in the rewards of that day, even though they shall have "fallen on sleep" prior to His appearing. The doctrine of the first resurrection fully explains this thought. If my heart is devoted to His appearing, and I live till the event shall happen, I will be permitted to share in the glories of that blissful occasion by the translation, being called up to meet Him in the air, my mortal clothed upon with immortality. But in the event that I shall have first passed into the grave, if ready for His coming, I will be blest with the unspeakable privilege of arising and sharing in the Kingdom and thus escaping the terrors of the judgment at the end of the millennium.

Our brother objects to the thought of the visible return of Christ being that which was promised in these scriptures, because it was spoken of as "at hand," which he says would create a false impression. But he admits that the Revelation was written after the destruction of Jerusalem, and in this book Christ says, "Behold, I come quickly," even "as a thief." Now if the passages promising the coming of the Lord as *at hand* in James and elsewhere would create a false impression, so would

this. But evidently the Master speaks in the light of eternity. Measured by its countless cycles, a few centuries are but a day, a very short time. If "at hand," "quickly," etc., would encourage a false hope in the gospels and epistles, what would be its effect in the Apocalypse? Thus the absurdity of the objection is seen. It vanishes as the "baseless fabric of a dream."

On Matt. 16:28 I refer to an exposition already given. They did see Him in His coming kingdom, power, and glory but six days afterward; that is, at the transfiguration. Read right on into seventeenth chapter (1-6), with 2 Pet. 1:16-18. So some standing there did see Him in the glory that pertains to His coming.

There is one phase Bro. Anderson seems to have overlooked, namely, that the coming of Christ was not spoken of anywhere in connection with the destruction of Jerusalem, or any other temporary event. In the passages referred to (Matt. 24, Mark 13, Luke 21) the destruction of the Jewish metropolis and the punishing of the descendants of Jacob are first depicted and pass into history before the coming of our Lord is mentioned. Here we find wars, famines, pestilences, earthquakes, abounding wickedness, backsliding, false Christs, false prophets, and the like. All these things terminate in great tribulation. Then, we read, "They shall see the Son of man coming in the clouds," and in connection with this, *His only coming*, when He is arrayed in glory and power, His angels gather His elect.

In Mark we have the same general outline. The

overthrow of Jerusalem is portrayed, the abomination of desolation is set up, the tribulation, exceeding anything known in history, follows. Then "after that tribulation," the sun is darkened and "they shall see the Son of man coming in the clouds with great power and glory."

Luke draws a very similar picture. The wars, commotions, earthquakes, persecutions and oppositions of men is set forth. Jerusalem is encompassed with armies and trodden under foot, and this continues throughout the entire Gentile period (verse 24), distress comes on the nations of the whole habitable earth, and "THEN SHALL THEY SEE the Son of man coming in a cloud with power and great glory," after which the Kingdom of God is set up (verses 27,31). It will be observed in every case the destruction of Jerusalem, the scattering and punishing of the Jews, the distress and sorrow of the nations culminate in the great tribulation, *after which* the Son of man comes. Without exception His coming is described as (a) On the cloud; (b) visible; (c) with power and great glory. There is nothing said about a dozen different comings, as in heathen armies and the death of saints; revivals of religion and chastening events; providences and ministerial calls; simply and *only a visible, manifest, glorious coming in clouds*. In every record the coming is separate from the tribulation, which precedes it. The advent is always given as after the destruction of Jerusalem and the tribulation. They are not in any sense one and the same.

Bro. Anderson would make a good gnostic. They deny Christ having come in the flesh, spiritualize

His first advent; our Florida editor denies that He will come visibly any time soon, and invents many other kinds of unrevealed comings. St. John condemns the gnostics severely, because they tried to preach a mere spiritual coming of Christ, rather than a real bodily appearing (1 John 4:2). The word *erchomai*, which here refers to the coming of Christ, means, as I have shown, "to appear, to come before the public." It was used by John the Baptist when he asked, "Art thou he that should *come*, or do we look for another" (Matt. 11:3); also by Jesus when He said the Son of man *came* eating and drinking (Matt. 11:19). The woman of Samaria said, "I know that Messiah *cometh*, when he *comes* he will tell us all things" (John 4:25). It was used when it was said that "Jesus *came* out of Judea into Galilee" (John 4:54); and by the cripple at the pool of Bethesda, who said, "While I am *coming* another steppeth down before me" (John 5:7). When the multitude shouted, "Blessed is he that *cometh* in the name of the Lord; Hosanna in the highest" (Matt. 21:9). They used this same word, or its derivatives, in every case. These references bear out the idea of a personal and manifest coming; and in them is used exactly the word that is employed to announce the return of Christ. Furthermore, the title, "Son of man," and the pronouns, "He" and "Him," cannot find their fulfillment in mere abstractions.

If we are to say that Jesus came at the destruction of Jerusalem, and that He comes at the death of His people, what about the statements that "every eye shall see him," that He shall ride on

the clouds, that He shall be arrayed in power and great glory, that He shall gather His elect from the four corners of the earth, that the Kingdom shall be then established, the crowns distributed, His saints rewarded and sinners punished? These things are constantly connected with His coming, and there is no reference to any other kind or style of coming in all the passages bearing on the subject in which anything like detail appears. Thayer concedes a metaphorical use of *erchomai* in John 14:3. But this cannot be, from the simple fact that Christ then gathers His saints to Him, which event occurs as set forth by Jesus and Paul in connection with His coming in the clouds (Matt. 24:29-31; 1 Thess. 4:16-18). So even this exception to the strictly personal use of this word which Thayer allows, fails when we compare scripture with scripture.

The editor of the *Florida Christian Advocate* contends that there will be a millennium before the advent of Jesus to judge the world, and he has invented all these mystical, spiritual and symbolic comings as preceding the final advent of Jesus. He says, "The millennial reign of Christ is spiritual, not visible." "It is abundantly evident that the millennium is to close before the second coming of Christ and the day of judgment." Thus he has a thousand years of the triumph of Christianity through the gospel, with Satan bound and spiritual forces predominant in the present era. After this millennium of universal righteousness, he pictures an apostasy followed by the coming of Christ. So much for Anderson.

I would like to ask him how he explains Isaiah 11:6-9? How can the gospel bring even the very animal world into a state of peace and docility? How will he explain Isaiah 65:19-25? Can the mere prevalence of righteous principles extend life so much that a child shall die a hundred years old, and the days of God's "people be as the days of a tree," while the wolf and the lamb feed together, and the lion eats straw like the bullock? Where does he find any scripture descriptive of the millennium before the advent?

But let us push our investigations a little further, consulting some inspired authorities. Instead of an era of world-wide holiness under the gospel, prior to the coming of Christ, Daniel saw that the "horn made war with the saints, and *prevailed against them, until the Ancient of days came and judgment was given to the saints.*" He saw the horn "with eyes like the eyes of a man, and a mouth speaking great things," and beheld this condition "until the thrones were set" and the Lord came with a fiery stream issuing forth before Him, and then the beast was slain. He saw this beast, the willful king, exalting himself above every God and prospering until the indignation or tribulation (Daniel 7:9,10,21; 11:36; 12:1). No time for a millennium here, preceding the glorious advent of the King of kings.

This picture from the Seer of Babylon agrees exactly with the vision of John in the lonely isle. Bro. Anderson's millennium before the advent of Jesus fails of the support of John. The saintly apostle refuses to sanction such unscriptural teach-

ing. In his view of the advent heaven opens, and He who is called Faithful and True rides forth, on His thigh is emblazoned "King of kings and Lord of lords." At this time the beast is taken and cast alive into the lake of fire. Immediately, Satan is bound, the saints are raised and the millennium begins (Rev. 19:11,16,20; 20:1-6). Instead of the millennium before the coming of Christ, and worldwide righteousness prevailing, John gives first the advent, then the destruction of the beast, afterward the millennium. *John versus Anderson.*

According to the prophets, the apostles, and our Lord Himself, there is to be a time when the saints shall reign, when they are crowned and sit on thrones, but this does not occur until the Lord comes and the blasphemous horn, or man of sin, is destroyed. Crowning implies rulership, kingly authority. But this crowning and taking the kingdom appears when the Son of man comes in the clouds, when He is manifest in His glory (Dan. 7:13,14,18; Matt. 19:28). Paul says that our crowns are to be received in the day when Jesus comes; that is, at His *epiphaneia*, His glorious personal appearing (2 Tim. 4:8).

The time of our entrance upon the glory is when our Lord is manifested. The word rendered "manifest" is *phanerothe*, which means "to make manifest or visible;" "to expose to view." It was used by John with reference to the first coming of Christ. "The life was manifest and we have seen it" (1 John 1:2); thus we have this idea of visibility. This word was used by Paul with reference to the saints appearing in glory with Christ (Col. 3:4).

Thayer says it applies to the "future return from heaven" of Christ, that Christ is now "hidden from sight in heaven but hereafter to return visibly." This is the term used also by Peter with direct reference to the crowning of the saints, and the time when it shall happen is given thus: "When the chief Shepherd shall appear, ye shall receive a crown of glory" (1 Pet. 5:4).

Jerusalem is trodden under-foot of the Gentiles until their time is fulfilled. This is followed by the distress of nations and the failing of the hearts of men. "Then shall they see the Son of man coming in the cloud" (Luke 21:24-27), and His saints join Him on the thrones (Isa. 32:1).

I submit to any candid mind that there is no time for a millennium in this picture; sorrows, distresses, anguish, then the coming. So Daniel, Paul, Peter and Jesus are on one side of this question, my dear Bro. Anderson and men of his way of thinking on the other. Every man to his own liking; but I propose to follow the teachings of my Master rather than the editor of the *Florida Christian Advocate*.

The references given by Bro. Anderson (Matt. 28:18; Col. 1:27; Eph. 3:17) have no bearing on the coming of Christ. None of the words that are used in connection with the promise of His advent appear in these passages. There is nothing said of a "coming" in them, but simply a "dwelling in," an "abiding with,"—a presence through all the days. They, of course, have only a spiritual meaning. But when His *coming* is spoken of, words are used that carry the idea of a bodily and visible ap-

proach. When He went His disciples saw Him, and were informed that He would come as He had gone, and this is the only kind of "coming" that is promised in the New Testament. Who can show a passage of scripture in which the return of Christ is spoken of in a spiritual sense, or at any one's death, or in connection with any mere individual or national events? His abiding with us all the days is not to the point. When His advent, His return, His coming, are referred to, it is with reference to His appearing in the clouds, in every case which I have examined, with one possible exception, namely, John 14:18, where He says, "I will not leave you comfortless, I will come to you." This possibly has reference to the outpouring of the Spirit, and yet He uses the term "that day" here in such sense that I am not sure that even this has exclusively a spiritual application.

Bro. Anderson harps on Matt. 24:34, "This generation shall not pass until all these things be fulfilled." I have elsewhere in these pages shown abundantly that the word *genea* does not mean simply the people then living. I might add two or three testimonials to this effect: Joseph Mede, the great scholar and writer, tell us that the meaning is, "The nation of the Jews should not perish till all these things were fulfilled." Edward King, "This race of mankind, or this mode of men's existing upon the earth in the present life, rather than this one particular generation, according to the vulgar acceptance." Auberlen, "It means here, not this present generation, but this unbelieving Jewish people." Stier contends that it refers to "the

wondrous continuance of Israel even to the end." Dean Alford says, "The continued use of *parerchomai* in verses 34 and 35, should have saved the commentators (Bro. Anderson and others, P.) from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things, and that, as a matter of fact, the apostles and ancient Christians did continue to expect the Lord's coming."

It is to be hoped our dear and honored Brother will lay aside his mystical, gnostic methods of interpretation, and take the word of God for what it says. Let us wait and watch and be ready at all times for the glorious *parousia* of our holy and blessed Redeemer.

Shall we be like the Thessalonians, who, converted under an apostolic ministry, renounced their idolatries that they might serve God and wait for His Son from Heaven? (1 Thess. 1:10). So may we.

Appendix C.

"Side Tracks."

Some of the brethren of the Holiness Movement are very uneasy over the preaching of the near coming of Jesus, which they are pleased to label a "side track." Even the National Holiness Association forbids the preaching of this truth at its camps. *The Christian Witness*, official organ of that body, refuses to publish anything on the pre-millennial side of this subject, which they justify by saying it is a question that creates division. As to this action, I note following points: (a) They frequently present the post-millennial view as the truth. (b) No one who reads the paper can fail to discover their leaning in the controversy. (c) They publish and push one or more books on the post-millennial side. (d) The same view crops out in various books from the office of *The Christian Witness* Company, and in the paper. If they propose to evade the subject as divisive, why do they not cease circulating literature that attacks this doctrine, so dear to the hearts of many?

Rev. Isaiah Reid, in an effort to vindicate the exclusion of this question, says: "Holiness is always better than holiness and something else."

Must there be no preaching at the meetings of the Association on any other subject than the one question of entire sanctification? Follow this up

to its logical conclusion and we will soon be forbidden to preach repentance, the new birth, Sabbath observance, missions, the judgment, hell, etc. Ah! says one, "but these are not side tracks." Neither is the coming of Jesus. "But why not leave off questions that have no importance, and preach those things that bring salvation?" Amen. The Lord's return is connected with every great and vital truth in the Word of God. See chapters "The Coming and Holiness" and "The Coming and Other Doctrines." It awakens men, and is thus connected with repentance; leads sinners to Jesus, and is thus connected with conversion; promotes holiness, with which it is identified by Paul and Peter. (See Acts 3:19-21; 1 Thess. 1:9,10; 3:12,13; 5:23; 1 Pet. 3:7; 2 Pet. 3:11-14).

Holiness people should be the last people in the world to reject the coming of Christ as a present possibility. (a) They profess to believe the whole Bible and preach a full gospel. (b) They have surely encountered enough of blind prejudice and unreasoning opposition to not adopt the tactics which they have so long condemned in others. (c) If the sanctified ones cannot welcome Jesus and are not now longing for His appearing, who are? (d) This grace prepares its possessor to greet the King, and in turn the hope of His early coming promotes purity; thus the doctrines are intimately connected (1 Thess. 5:23; 1 John 3:3). (e) The holiness movement was foretold by Daniel in connection with "the time of the end"—that is, at His coming (12:9,10). I am not surprised at men soaked in beer, pickled in tobacco,

trampling on the Sabbath and fighting the holiness movement, being opposed to this truth. But proscriptive tactics on lines of this kind seem out of place among advocates of full salvation and an untrammelled gospel.

The grand apostle to the Gentiles would be forbidden by the rule of the Association to preach on even entire sanctification from his own great text, 1 Thess. 5:23, because he got it tangled up with a "side track." He could not speak on the resurrection of the holy ones, because he connected it with the Lord's descent from heaven (1 Thess. 4:14-18). He would be forbidden to explain the man of sin, or the great apostasy, because he identified their overthrow with "the glorious appearing" of the Lord Jesus Christ from heaven (2 Thess. 2:1-9). He would be ruled out on the crowning, because he set the day for it as at the *epiphaneia* of Christ (2 Tim. 4:8). If he desired to set forth the glory to be shared by those who live the Christ life, he would again be out of order, as he has it also connected with the "appearing" of the Master (Col. 3:4).

Turned down at every point, Paul takes up the question of practical godliness and zeal for good works, and is again declared out of order, as he mixes these up with the blessed hope of His "glorious appearing" (Tit. 2:13,14). Once more his great soul rallies and proposes a sermon on The Gifts, from 1 Cor. 1:7, but he is again set aside, because his text brings up "the coming of our Lord Jesus Christ." So, though Paul is generally conceded to have been a good man, he could scarcely

preach at a camp-meeting under the control of the National Holiness Association and *The Christian Witness*, "because he has too much to say on the second coming, which we consider a non-essential."

Paul being ruled out, let us try St. John, the beloved of the Master, the aged witness of Jesus. He opens his first discourse on "Little children abide in Him, that, when He shall appear,"—and is interrupted by Bro. Reid, or the editor of *The Christian Witness*, with, "Hold, Bro. John, you are out of order. We have decided that sermons on 'when He shall appear' are divisive. Please preach us a sermon on Holiness only—for holiness is always better than holiness and something else."

The aged disciple desists, and after a moment's reflection begins anew; this time on a text in his First Epistle, 3:1-3. He moves off very well on Sonship, and the glory that shall follow, till his congregation are at the shouting point, and he cries out, "It doth not yet appear what we shall be; but we know that when He shall appear"—"Hold," cries a member of the association, "we cannot allow preaching on the second coming here." Somewhat discomfitted, the veteran apostle says, "Beg your pardon, brethren, but this rule was not in force in the days of my ministry, some eighteen centuries ago. Give me a moment for reflection and I'll try again."

After a breathing spell the great-souled apostle opens at Revelation 1:7 and announces a new text, "Behold He cometh with clouds and every eye shall see Him"—"But hold, brethren! that is also on His coming."

Turning a few leaves he reads, "The kingdoms of this world are become the kingdom of our Lord and of his Christ and he shall reign forever and ever" (Rev. 11:15). "Stop! that brings up the question of His reign on earth, which we have decided is no part of the gospel."

John says, "All right, brethren; may I preach a sermon on 'Watching?'" "Certainly; there can be no objection to that." "Let me see, What is my best text on this subject? Yes, here it is, 'Behold, I come as a thief. Blessed is he that watcheth'" (Rev. 16:15). "That won't do, Bro. John. You have it tangled up with His second coming." "Yes, so I see. Then let me try Rev. 20:6. That is strong on holiness. 'Blessed and holy (Amen! Amen!) is he that hath part in the first resurrection'"—"Hold; we don't accept the doctrine of a first resurrection here. Our Bro. Wilson has proven to our satisfaction that there is no such thing."

"Excuse me, brethren, may I preach on 'The rewards of the faithful?'" "Just what we want, let us have that by all means." "Then my text is Rev. 22:12. 'Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.'" "Beware, Bro. John, of the second coming! That is a side track." "Well, brethren, I see I can not preach to please you. The latest word I had from my Master was, 'Behold, I come quickly.' And I love Him so I can scarcely preach without making it the burden of my discourse. I said at the time, 'Amen; even so, come, Lord Jesus.' I am compelled to say, my dear brethren, I think your new rule a mistake.

You had better give the world a full gospel, and bid them, in the language of our Lord, 'Be ready; for in such an hour as ye think not, the Son of man cometh.' While you exclude so large a part of His Word, I cannot do my best work under the auspices of your Association. So, adieu. My King will soon appear and then you will see your error. *Selah!*"

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